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ST. PAUL'S GIFT OF DARING.

"And I live, now not I; but Christ liveth in me."—Gal. 2 : 20.

EVEN if we had never heard these words before, we could at once ascribe them to St. Paul. Christ and Paul, Paul and Christ, and the wonders Christ had wrought in Paul and through Paul—this is the refrain that constantly recurs, with such insistence and such seraphic exultation, through everything he wrote. No man has ever taken us into his confidence as Paul has. He tells us about his youth, and his studies, and his travels, and his dangers: his imprisonments, stonings, shipwrecks, perils of robbers; how he was frightened, and anxious, and downcast, and lonely; the sins he committed, the temptations he fought with, the toil he had to endure to earn his daily bread; his hunger and thirst, his prayers and tears; how he loved, how he rejoiced, the friends he made, and all the marvels he accomplished. And we become interested; we follow him breathlessly; we wax into admiring enthusiasm over his successes; we gather about him and applaud, and once and forever we choose him as our leader. And just when we are won, our hearts still tremulous with the ecstasy of absolute devotion—like the men of Lystra who cried out to him, "The gods are come down to us, in the likeness of men!"—at the very moment when our souls are his to turn them as he listeth, suddenly Paul disappears, and we find ourselves alone with Jesus.

Everywhere, in his works as well as in his writings, we can trace this method, this "proper gift" of Paul; not only in their

general trend, but in each separate portion down to the smallest detail. Many of the sayings of his Epistles are famous principally for their condensed statements of his whole plan of life. "I can do all things," he tells us, but, "in Him who strengtheneth me." "I have labored more abundantly than all the rest—not I, assuredly, but the grace of God which is in me." "There is laid up for me a crown of justice—which the Lord will render to me." Always it is thus. It is Paul that comes forth with outstretched hands to meet us. We surrender ourselves to him, and we find it is his Master's arms that clasp us round.

And so, in what we may call the most characteristic of all the sayings of Paul, we find no deviation from his accustomed way. "With Christ I am nailed to the Cross," he exclaims; and when he has our attention riveted with this striking statement, he transfixes us with the cry, "But *I* live!" "What!" we exclaim, "you mightier than the Christ? You live upon the Cross whereon He died?" "Not I any longer," he rapturously replies, "but Christ liveth in me."

There is more than mere rhetoric in these soul-stirring words. They are the outpouring of a spirit full to overflowing with the grace of God, the loud cry of a soul that understands, that intimately feels what it means to love God; and throbbing with the ecstasy of his transfigured life, pierced with the blissful pain of the divine indwelling, and trembling with eager longing to manifest to his beloved Galatians the greatness of the love of Christ, he struggles with all the power that is in him to reveal to them his inmost soul; he breaks down all barriers of reserve and he bursts forth into the sublime words, "With Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me." It is as though he would say, "Behold me, my dear Galatians, even me, Paul, once a persecutor of the Church of Christ! Behold me now, nailed to His very Cross with Him, so great is my love for Him, so thoroughly am I one with Him. And still I live, for to be nailed to His Cross is truest life; and still I love Him above all things, for it is His Cross that gives me to love. Behold, therefore, the wonderful work of God in me! See how a great sinner, Paul, is loved, and see how he loves Christ! Do you, then, love Christ even as I, and even as mine shall be your reward."

High and daring as are these words of Paul, we feel, nevertheless, that even they have not told us all of him, have not yet unfolded to us the breadth and depth of that bold and masterful, and withal that tender and sympathetic spirit.

It is true that he threw himself forward into language, as no one save Paul could do—the short burning epithet; the rapid, searching phrase; the quick, nervous sentence, quivering with excess of energy, following one after the other swiftly, ruggedly, in hurried disorder, as though fearful lest some slight hesitancy might dim the clear light of his vision; in little gasps, as though panting to tell out the whole of that great heart; and, after all, consciously, and with a sense of sadness, falling short, as forever the mechanism of language must fall short of portraying the human soul. He explores the inmost recesses of his spirit with an insight given only to the friends of God. He goes to the very centre of its being, to the very principle of its supernatural life, to the very fountain-head of its wonderful and diversified energies. More clearly than with bodily eyes he sees its spiritual essence, its immortal nature, its glorious transformation through the presence of the Holy Ghost. He sees its consequent close union with God, its godlike power to do the works that win men to Christ, and merit an everlasting crown; he sees, finally, its destiny to be happy forever with the God who has created it, with the Christ who has redeemed it. And overwhelmed with the vivid realization of what life actually signifies, and still possessed by the instancy of its appeal, he travails to pour forth the truth of all he sees and feels and knows; and he cries out: "With Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered Himself for me. I cast not away the grace of God."

Life! He has found life! "I live," he sings triumphantly again and again. "I was indeed dead, but it was the old Paul that died; and now I truly live, but it is a new Paul that lives, for it is Christ that vivifies me. Life is a riddle no more. Let the monarch lay aside his crown, and bow his head to me; let the philosopher cease his search, and hear and learn my wisdom; let the warrior drop his mailed hand, and kneel before my feet; let

Dives close his greedy eyes, and put his hand in mine; let the pleasure-lover leave his lusts, and look upon me; let the poor, the worn and wayward, the sorrowful and neglected, the outcast and heartbroken, the bewildered and those groping in darkness, gather about me, and I shall tell them all my story—what life truly means, where it shall be found, that life they seek so piteously. I shall open to them my inmost heart; I shall guide their steps as the steps of little children, and I shall lead them to the waters of life. For I live, I live! In my very self I know the meaning of life, I am a witness to the life. Because I have drunk of the torrent of life; I have found Him for whom my soul thirsted, and I will not let Him go!"

With this view of St. Paul's spiritual attitude, of his close personal attachment to Christ, his remoteness from any yielding to flesh and blood, his total reliance on grace, his voluntary self-effacement, his contempt of whatsoever is less than Christ, it may seem strange to us at first to find in the outward manifestations of his interior spirit that extraordinary variety and exuberance of speech and action, that vital impress of a gigantic personality, which characterized his whole career. "With Christ I am nailed to the Cross," he tells us. "I live no more." Words we might expect from the secluded contemplative, whose days are spent hidden from the gaze of men, and whose presence in this world is felt only in those invisible gifts of grace won to mankind through silent and long-continued prayer. And yet, when we look upon Paul's life as it was really lived in thought and word and deed, we find this foundation principle—"I live no more"—translated into years crowded with events of mighty import, into labors involving the eternal destinies of nations, planned, carried forward, and completed by Paul, single-handed and all but alone. Nor do we ever find him throughout all this time, a mere passive instrument in the hands of God, tossed hither and thither by the winds of circumstance, waiting tremulously for some obvious and pressing impulse from without, and going only as fast and as far as that impulse carries him—a producer of work merely mechanical in its texture and efficiency; work, as we say, that any one might do, timid, tentative, soulless, without originality, without inspiration, without personality. On the contrary, what astonishes us

in Paul, both in his life as we read it in the Acts and in his own Epistles, is his absolute freedom from dead formalism, his impressive power of initiative, his overmastering enthusiasm; enthusiasm not cramped within fixed and narrow lines, not sunk in sepulchral ruts, not wandering hopelessly about, and losing itself in the labyrinth of pathetic indecision, but a broad, a flexible, a many-sided enthusiasm, an enthusiasm lit up with the palpitating glow of an Oriental imagination; reaching out in every direction with splendid boundlessness, and withal as clean-cut in its purpose, and as direct in its aim, as the most relentless logic could require; capable at an instant's notice, and without a moment's loss of time, of shifting its point of attack, of varying its advance, of changing its weapons; always rapid, graceful, spontaneous, convincing; a wide, a sweeping enthusiasm, that none could resist, none could escape. Confident, unfaltering, directed by superb intelligence, and dominated by a resistless will, it had within itself that element of order and calm and impregnable stability that reassured, and inspired, and sustained, and carried away every soul that came within the circle of its spell.

It is not a sufficient explanation of this career of St. Paul, to say that it is simply the work of God's grace. We are often tempted to throw off the burden of our responsibility to imitate the Saints, by the superficial apology we make to ourselves, and perhaps to God, "Oh, yes, indeed," we say, "Paul *was* a great, a very great saint. But, then, what graces he received! Is it not wonderful what the grace of God can do in a poor mortal?" the intimation being, of course, that had we Paul's graces, we must certainly equal his achievements. But the Apostle himself will not have us so interpret his work. He constantly makes much of his watchfulness for God's inspirations, and of his ready obedience to God's grace, of his fighting a good fight, of his unwavering fidelity to the cause of Christ, of his *meriting* the crown of justice. Indeed, we may say that all his writings are but one masterful exposition of, and continuous insistence upon, the two great requisites for salvation—God's grace and man's free co-operation. Never does he admit himself a lifeless tool, following out the designs of God because it is his destiny, because he cannot help himself against what has been preordained. The glory of

his labors he yields to Christ, but he does not surrender his own identity. Everywhere he remains the intense, fiery, and untrammelled Paul. What, then, does he mean at the close of the first two chapters of the Epistle to the Galatians, wherein he recounts his life and deeds, and writes at last—"And I live, now not I; but Christ liveth in me"? He means to say that hitherto he was alone, he depended upon himself, upon his purely natural energies. He strove to acquire happiness while forgetting God. Such he deemed life, whereas it was death. But now he has found Christ, the fountain-head of life, and he has found Him upon the Cross, whence flowed the redeeming Blood. And now, at last, he lives, not the old Paul, though all his natural gifts are what they were, but the new Paul, alone no longer, but united with his Christ, the natural joined to the supernatural, Grace working through nature, strengthening, uplifting, directing, satisfying. It is not Christ in this one, or in that one. "Christ liveth in *me*," he says. It is Christ with Paul, Christ in Paul; each force a necessary condition for the full operation of the other, yet both forces moving harmoniously forward as one.

This is the key to the character and the work of St. Paul. He surrendered himself to Christ body and soul; he devoted time, labor, physical health; he wrote and spoke, planned and reasoned, prayed and wept, suffered and died, all in the cause of Christ. He identified his interests with Christ's more completely than any saint we know of. But throughout he insisted upon his individuality in ways that leave no room for doubt; he kept his own manner of doing things; he stamped upon his every deed the unmistakable image of his genius. In a word, he did no more and no less than what God asks of every one of us according to our gifts; he surrendered to Christ his person, but not his personality.

The more we read the Epistles of Paul, the more is this view confirmed. Only two characters stand forth in his Epistles, Christ and Paul. Christ the captain, Paul the soldier; Christ the foundation, Paul the architect; Christ the great King, Paul the ambassador. At every turn, and through every play of circumstance, we note this same recurrence of Paul's personality with Christ's grace, Paul winning souls to love himself first, leading them to Christ and giving them into his Master's hands.

If, now, we inquire into this personality of St. Paul, and seek to know further by what trait of character he has succeeded in thus impressing himself upon the human race for nineteen hundred years; if, scrutinizing the multitude of natural gifts he possessed, and disentangling them one from another as they rise before us closely interwoven in every action, which one of them all was his leading gift, unifying all his other gifts for the unimpeded work of grace within, and focusing them upon the labors that lay without, we must find, it seems to us, the characteristic gift of Paul to be the gift of daring.

The word fortitude does not quite name this quality of Paul. Fortitude implies power, it is true, difficult to be shaken; but it leaves upon us the idea of passivity, as of an oak, rooted deeper after a thousand storms. He was dauntless and unconquerable surely, but not as one who awaits the attack, and beats it off. He went forth to seek the enemy and to slay him. Restless, aggressive, unsatisfied always, searching about with eager eyes for hitherto untrodden paths, penetrating everywhere like a flame of fire. It is no exaggeration to say that had Paul not been converted, and had God allowed him to live on in the possession of his natural gifts, he would have proved the most deadly foe that Christianity could ever have encountered. Certainly no religion that was not divine could have withstood his onset. "I conceived the idea," he says, "that there was nothing I ought not to do against the name of Jesus of Nazareth;" and he calls his persecution "an outburst of fury." "Paul breathed out threatenings and slaughters against the disciples of the Lord" the Acts tell us. And again, "Paul made havoc of the Church." In fact, there seems to be no one whom the Christians so dreaded as Paul. Even long after his conversion many of the faithful refused to trust him. "And they were all afraid of him, not believing he was a disciple." In after years, Paul himself felt what he would have been, and shuddered to think of it.

But when his conversion was completed, and the scales had fallen from his eyes, when his passions were calmed and purified, and order began to reign in that tempestuous spirit, then again, rising like the day-star above all his other glorious natural gifts, appeared Paul's great gift of daring, no longer beating blindly

about, but purged from its olden madness, as splendid now as before it had been terrible. "But Paul increased much more in strength," say the Acts, after his confession. And we can imagine what he straightway dared for his new-found Master when we read that after some days his kinsmen and former allies, the Jews, were watching day and night at the city gates, that they might kill him. He escaped, and went to the Gentiles and the Greeks, who also sought to kill him, because he was "dealing confidently in the name of the Lord."

It is this strength, this "dealing confidently in the name of the Lord," as St. Luke styles it several times in the Acts, this magnificent daring, that first attracts us to St. Paul, and wins our admiration. He is like a hero of romance. He moves about in constant peril of his life and seems unconscious of the fact; he emerges from one danger, only to encounter another, even more thrilling than the last; his very escapes are often the issue of risks that make us tremble; the dangers he foresees and provides against are equalled only by those that come upon him completely unawares. It is a foregone conclusion that he must at last be killed; we wonder how he escapes so often; each adventure seems certain to be his last, and we follow him from one crisis to another in an agony of apprehension, which his calm daring seems only to accentuate. And all this is endured, we feel, not because he loves the danger, not because he affects the spectacular and the dramatic, but because he sees work that must be done, and he is determined to do it.

The first missionary journey undertaken by Paul gives ample evidence of this spirit. He did not immediately think of Rome, or Athens, or Jerusalem, cities we would suppose to have had great attractions for him with their large populations, their cultivated intelligences, and their natural desire to encounter genius. No; he planned to carry the tidings of salvation across the lofty chain of the Taurus Mountains, and out over the lonely steppes of Asia Minor, into a wild and dreary world, uncouth and unfamiliar, with inclement skies overhead, and waste and arid soil underfoot: a barren and gloomy landscape, that must have struck a chill into Paul's warm Eastern imagination; a few stray huts and scattered hamlets here and there along the desolate plain, inhabited

by uncivilized shepherds whose flocks scarce subsisted on the scanty pasturage. A missionary journey such as no man had yet undertaken! Over mountains whose treacherous defiles had all but baffled Alexander and Antiochus the Great in their marches, whose passes were infested with brigands notorious even in the time of Xenophon; crossing swollen torrents whose bridges had been swept away; climbing dizzy precipices along whose verge he was frequently forced to creep; with no certainty of food; no protection, other than the mountain caves, against the rigors of an unaccustomed climate. And as he emerged from this lofty mountain chain, he looked out upon his Promised Land—a flat, treeless, monotonous plain, silent, uninspiring, dead. This appalling undertaking tested even Paul's daring, and left such an impression upon his mind that more than twenty years later he tells the Corinthians of these first days of his Apostolate—"in perils from rivers, in perils from robbers, in perils from waste places, toil and weariness of every sort." Small wonder that Mark had to leave him! And though Barnabas went with him on this journey, it is providential that "there arose a dissension, so that they parted one from another," since Barnabas could not have endured the strain.

For Paul, however, this was but the beginning. These were, after all, but the crude and obvious dangers of earth and sky—physical terrors, to be overcome by physical energy. Soon, more subtle snares surrounded his feet, laid for him by shrewd and relentless intelligences, minds keen with hatred, desperate with ambition. To avoid these he must rouse every faculty of his soul to unremitting vigilance, he must have at instant command every resource of his versatile genius. And it is during this phase of his career that we find Paul altogether admirable. We follow him into the synagogue at Antioch, where the whole city flocked to hear him, until the envious Jews cast him "out of their coasts;" we find him then in Philippi, beaten with rods in the market-place, thrown into prison, his feet put into the stocks; in Thessalonica, attacked by a ferocious mob, the whole city in an uproar; in Athens, facing the sarcastic jeers and the cultivated mockery of the crowd in the agora; in Corinth, blasphemed by all the Jews; in Ephesus, the tumult of the silversmiths, lasting

over two hours; in Jerusalem, assaulted by the whole people, savagely beaten, and saved from death only by the opportune arrival of the Roman soldiers. So it went on, year after year, city after city, until for the last time he was scourged, and then met the death he had so often and so boldly courted, by having his head struck off, outside the walls of Rome.

It is not for Paul's ability thus to agitate the whole pagan world, that we are drawn to admire him. The unscrupulous charlatan, seeking instant notoriety; the rude bungler, who touches nothing that he does not mar—these disturb whole communities, and yet mankind dreads and despises them. The former aims only at disorder, and that attained, he has achieved his personal aim; the latter, no matter what his purpose, is certain never to fulfil it. With Paul it was exactly the reverse. We find in him no vulgar craving for popularity; we detect no blunders in his plan or in his methods. His one great ambition in life was to make known the truth, to preach Jesus Christ and Him crucified. That he became the most famous man in all Asia Minor, was entirely beside his main intent; that he was the man best loved by his friends, most hated by his foes, is a testimony to the power and directness with which he inflicted the truth upon the souls of friend and foe alike. Tumult must follow in his wake, perforce; but the tumult of passions that after centuries of undisturbed glut amid all foulness and degradation, gorged as they were with millions of human souls, had met their master at last; at last had turned upon them, full and fearless, the piercing light of Christ's Gospel, at last were forced to writhe from out their slime and defend their threatened supremacy. Envy at Antioch, avarice at Philippi, drunkenness and lust at Corinth, idolatry at Ephesus, ambition and angry pride at Jerusalem—Paul knew he had to face them all, the whole catalogue of deadly sins, not in the abstract, but in the terrible living reality; not in their beginnings, but in all their insulting audacity of full-fed arrogance; not as a secondary consideration with their votaries, but as dominating principles that had sunk fangs deep into their victims' hearts, that had inextricably tightened their coils around every moral fibre of their slaves, that directed conduct in every particular, gave the last reason for and the final impetus to every act;

that so identified themselves with the men and women who indulged them, that life meant the satisfaction of passion, and the luxury of passion meant life. To attack the passions of these people was to menace their very life. At these passions Paul aimed a deadly and well-directed blow, and instantly began the death-struggle for the mastery.

Such was the exuberant daring that characterized the work of St. Paul. But this is not all. His daring was further blessed with the rare attendant quality of a marvellously correct, swift and penetrating judgment. We frequently read of, perhaps we know, men who excel in daring, but who at the same time never allow us to repose in secure confidence that their daring will be tempered, and, as occasion demands, mastered, by prudence. Such men invariably produce in us an indefinable feeling of restlessness and disquiet; we are not sure of them; we may trust their intentions, we may even approve their final end and purpose, but we have a lurking fear that in the progress of the work, all will not be well; we instinctively anticipate a miscalculation, a false step, an ugly flaw that will be sure to mar the undertaking as a whole, to strain it from its proper end, and to produce ultimately an effect quite the opposite of that originally intended. The daring man who acts without judging is brother to the timid man who judges without acting. The one, by his tendency and rashness, unnerves those who were otherwise his strong and valuable allies, and dulls the keen edge of their devotion; the other, with his skirmishing, parleying, hesitating, and retreating, emboldens those to start forward and lead whom nature never intended for leaders, but who should await the onflow of events, and move only with their moving. Both the rash and the timid man work havoc to their cause, for, under both, genuine initiative is strangled, enthusiasm quickly freezes, and that mutual trust which is always prerequired for confident and vigorous coöperation crumbles away under their touch like a rope of sand.

St. Paul cannot fairly be accused of having transgressed in either direction. If we except his early quarrel with Barnabas and Mark, in which he seems to have been too uncompromising, and to have acted with too much temper, there is nothing in his whole public career to which an understanding critic could take

the least exception. He was indeed daring to a degree; daring was the mainspring of his success. But the most wonderful thing about such daring as his was that his abundant success never urged him forward into rashness; while, on the other hand, the distressing failures he frequently met with, never pushed him a hair's breadth back toward the degeneracy of timidity. In every case, a perfectly poised judgment was the attendant and the counsellor of deliberate yet lightning-like action. Quick, luminous, flexible, decisive, yet never headlong, never obstinate, he seemed always to be able to forecast with the nicest precision just to what extreme point of danger he could advance, and at the same time have at hand the means of a sure and speedy escape, sometimes by a retreat, sometimes by a battle; now let down in a basket over the city wall, or stealing disguised through the gates in the darkness; again standing and defying the mob, and compelling it to listen to him; at one time, soothing the crowd by a timely apology; at another, diverting them by a fervid appeal, and at still another, by a strategic argument, causing them to quarrel among themselves and to forget him entirely; now, spirited off to a place of safety by a few devoted though terrified friends, and again, amid martial pomp and leisurely parade, moving out from the midst of his chagrined and helpless enemies, the central figure of a troop of Roman cavalry. Throughout all this bewildering succession of troubles, Paul went steadily on with his appointed work, picking it up instantly after each fresh interruption, and carrying it serenely forward. Even in his prison life he studied, taught, preached, wrote, converted souls. No time lost on plans for personal safety; no worry, no shrinking, no hesitation. Fearlessly, insistently, with unruffled self-possession he preached Jesus Christ crucified, until again the death-stroke hovered above his head, when, quickly as the skilled swordsman parries the foeman's steel, Paul eluded the grasp of his enemies, and "forgetting the things that were behind, he pressed forward anew to those that lay before."

The single fact that, throughout his long career as a Christian, despite the daring of his deeds, and the constant closeness of deadly foes, he nevertheless preserved his life and even his bodily vigor, is the strongest proof that could be adduced of the breadth

and the infinite adaptability of Paul's extraordinary gift of judgment. If any man that ever lived has known how to sway large bodies of people, surely that man was St. Paul. He handled passion in the aggregate as surely and as skilfully as in the individual. To Paul the soul of the populace was an open book; his fingers were on the pulse of the multitude; he understood its whims and its notions, its foibles and its fancies; he perceived when it was moody and vengeful, when forgiving and affectionate; he followed its lights and its shadows, predicted its storms and calms; and for thirty-five years he threaded his way amid its devious and treacherous fickleness, rising always above his surroundings, always the strong, dominating figure, no matter what stress of circumstances crowded in upon him.

It is at this point we feel the first stirrings of our love for St. Paul. We see him do so many things, and do them so well: we find him laboring so unsparingly, so unselfishly in the interests of such a diversity of peoples; we are so sure of his love of God in it all, that we feel as though Paul must be our friend, too, that we almost unconsciously begin to trust in his strength, to confide in his ability, to take shelter under the protection of his mighty spirit. We observe him equally at home in the court of the Proconsul Sergius Paulus, as on the river-bank at Philippi, preaching to the women gathered there; propounding the law to Stoics and Epicureans before the Athenian Areopagus, as in their stuffy little shop with Priscilla and Aquila, drudging away at his trade of tentmaker; in the audience chamber of King Agrippa, surrounded by the splendor of royalty and the intricate conventionalities of an elaborate etiquette, as living with and loving his brother in the Lord, the fugitive slave Onesimus. Everywhere Paul's is the striking figure. Peasants, princes, magicians, soothsayers, jailers, magistrates, philosophers and tradesmen, soldiers and sailors, Greeks and barbarians, he towers above them all, and dominates them most when his resources seem the feeblest and his situation least secure. For this we have but to recollect the two superb pictures drawn by St. Luke in the Acts—that of the shipwreck off the coast of Malta, wherein Paul, though a state prisoner at the time, "standing forth in the midst of them," took precedence of all, pilot, shipmaster, sailors,

centurions, and soldiers, cheered on the men, directed the work, and saved every soul of the two hundred and seventy-six that were on board; and that other picture of the tumult in Jerusalem, wherein he was beaten and dragged about by the Jews, rescued by Roman soldiers, bound with two chains, and hurried off to the castle, the screaming multitude following after with the cry, "Away with him!" rending their garments in frenzy, and heaping dust upon their heads. About to be led into the castle, Paul suddenly halted, spoke a few words to the tribune, and then, quickly turning at the head of the stairs, faced the howling mob, and lifting up his manacled hands, he beckoned to the people—"and a great silence was made."

And in that silence, as we gaze upon the figure of St. Paul, upon that ideal Apostle before the threshold of his prison, a captive to the worshippers of Jupiter, a fugitive from the slayers of Christ, standing there with the chains hanging from his uplifted hands, holding that murderous multitude at bay, and compelling them to listen to the message of Jesus Christ, we cannot fail to behold in him the type of the Apostolic Church, as she has lived on through the centuries since that hour, standing forever raised above the earth, full in the view of mankind, with the shadows of the prison falling ever upon her, and the multitude of her enemies encompassing her about, serene in the certainty of her divine mission, confronting the foes who seek her life, stretching forth her fettered hands, and in the hush of passion that ensues, ringing her heavenly truth into their ears, or stamping it forever upon their hearts.

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THE DEVOTION TO THE SACRED HEART.

(Concluded.)

III.

PHILOSOPHERS have not failed to note, as a criterion of truth, those universal persuasions of men of all times and places which find their expression in certain modes of speech not

restricted to this or that language, but more or less commonly found in all. Such forms of expression reveal the intimate convictions of mankind; convictions which are the result of the experience of the race concerning things of the physical, metaphysical, and moral orders. These persuasions are not, indeed, the outcome of a scientific study of man and his surroundings, nor are they the exclusive property of persons who have given themselves up to research: they are the conclusions of that elementary but valuable philosophy which comes naturally to all who enjoy an average capacity of intellect and observation. Hence we must not look to them for the minute or ultimate analysis of the truths and facts to which they bear witness; nor would it be proper to test them by the latest dicta of science. They are reached by a natural process of reasoning which is anterior to scientific research, as "natural" logic is anterior to "acquired" logic, or language to a system of grammar. Truths, nevertheless, and facts they do express; vaguely, perhaps, but with sufficient fulness for the ordinary workaday purposes of human life; and these truths and facts are, indeed, a very valuable asset in the inheritance of common knowledge passed on from one generation to another in the form of sayings, proverbs, figures of speech, parables, and other vehicles of traditionary lore.

One of the objections brought against the devotion to the Sacred Heart was grounded upon the supposition that the justification of the cult depended upon a false and antiquated, or at least a questionable, theory of the functions of the heart in relation to the moral, emotional, and effective life of man.[1]

[1] Man's life and activities are divided into the (merely) "physical" or "vegetative," embracing the nutritive operations; the "animal" or "sensitive," characterized by sensation, and the "moral" or "human" as such, to which pertain the energies of reason, sentiment, and will. With the physical and sensitive or animal life we are not now concerned. The moral life, though psychologically one, is divided into the *cognitive* life, the *conative* life, and the life of *sensibility* or *feeling*, according to the three species of energies of which the soul is capable; namely, the activities of *intellect*, *will*, and the *feelings* or *emotions*. To account for these last it is not necessary to postulate a faculty distinct from intellect and will, since emotions can be reduced to "complex forms of cognitive and appetitive consciousness," (Fr. Maher, S.J., "Psychology"), although we do commonly speak of a Faculty of Feeling, and ascribe to it the various emotions, passions, sentiments, affections, and so on. Owing to the intimate natural union of body and soul as *materia* and *forma*

Under the heading "Philosophical Grounds of the Devotion to the Sacred Heart," M. Bainvel writes (Col. 294): "It cannot be denied that the theologians of the devotion have not always been in agreement upon this point, and that not all of them have come with credit out of the difficulties raised on this head; some, indeed, have given explanations that are not satisfactory and which we ought frankly to abandon. But others . . . have renounced former explanations in too free and easy a manner and have substituted others which are calculated, perhaps, to place in a somewhat awkward position the devotion as traditionally delivered to us." But these difficulties, he assures us, no longer exist, nor has it been necessary to wait for the progress of modern physiology to get rid of them. "We have left it to savants," he writes, "to substitute the brain and nervous system in general for the heart in their explanations of the phenomena of sensibility, . . . and we still continue to speak of the heart as suffering and loving, beating high with emotion, contracting under the chilling influence of sorrow; and we hold this language because current speech does not profess to give scientific explanations, but to express intelligibly that which everyone feels and experiences."

It is recognized in this, as in similar cases, that neither the doctrine nor the practice of the Church is dependent upon scientific opinions, which may change with the changing years. Her dogmas are carefully worded in language which, taken, as it is intended to be taken, in its obvious and current sense, sets forth her mind with wonderful simplicity and, in truly wonderful fashion, avoids on the one hand the vagueness and indefiniteness of mere declamation, and on the other the danger of introducing as belong-

substantialis, the states of the latter affect the former, often very profoundly, and vice versa. Hence, states of the soul will produce marked phenomena in the sensitive life, in the various organs of sense, and frequently in the heart, which is "a centre in which all our nervous sensitive impressions find an echo" (Claude Bernard: *apud* Bainvel, *op. cit.*). Particularly is this the case with regard to the emotions; thus Père Bainvel is able to cite Claude Bernard as saying that "the love which makes the heart beat is not . . . merely a poetic formula: it is also a physiological reality." This *rapport* between the moral and rational life, and especially between the life of sensibility and the bodily organ in question is a fact of experience expressed in common modes of speech such as are spoken of in the text.

ing to the substance of her teaching what is ephemeral only. The same is true of the language of approved Catholic devotion, expressing in another way the dogmas upon which all true devotion must be based. There is, then, and must be, a basis of physiological fact to the devotion to the Sacred Heart; but that basis is a wide and general one, not concerned with the minutiæ of physiology, but with a well-known fact of sensible experience that will remain untouched whatever discoveries may be made, or whatever explanations surmised as to the precise rôle which the heart sustains in man's moral, affective, and emotional life. And this fact is enshrined in modes of speech such as have been alluded to above as a real criterion of truth and a witness to existent realities.

If we look up the word "heart" in the dictionaries of the chief civilized tongues, we shall find that, after its primary signification of the bodily organ of flesh and blood, the word has certain figurative or symbolical meanings which are similar in all those languages. The very phrases in which the various applications of the term "heart" occur will prove at once that there is, to men's minds, a close connexion between the organ itself and the moral and emotional life of man, particularly in regard to love and affection for others. Thus in English we have such expressions as "Give me your heart"; "His heart is better than his head"; "He is all heart."; "I have not the heart to do it"; "Sorrow fills his heart." In French: "Son cœur tressaillait de joie"; "La joie dilate le cœur, le chagrin le reserre"; "Le cœur d'un ami"; "un cœur de père." It is true that we do not find the same symbolisms precisely word for word in every language we may examine; and in the classical tongues the idea of *love* does not seem to be specially connected with the heart as its seat and symbol. Nevertheless the heart is recognized as having an intimate connexion with the interior man. "Aliis *cor ipsum* animus videtur"; writes Cicero,[2] "ex quo excordes, vecordes, concordes dicuntur; . . . alii in corde, alii in cerebro dixerunt animi esse sedem et locum"; and Horace:[3] "Di me tuentur; dis pietas mea et Musa *cordi* est." But an absolute identity in all languages as to the details of this symbolism is, from the nature of the

[2] Disp. Tusc., I, 9.

[3] Odes I, 17.

case, not to be looked for; nor is it necessary for the proof of our point. It suffices that the heart is universally connected with the activities of the soul-life of man. Moreover the current speech of all civilized peoples of to-day, using expressions which have grown up with the growth of the languages themselves, is quite enough to testify to a persuasion which is practically universal and therefore a criterion of truth confirmed by the personal experience of everyone.

We may take it, then, as an established fact, that the heart is closely connected with, and powerfully and sensibly affected by the emotional element which accompanies love, hope, fear, hatred, sorrow, joy, and the like. These, while primarily states of the soul, involve also the bodily senses and the whole organism by reason of the complex action and reaction always going on between soul and body in their close and intimate personal union. This much is certain, whether or no we may rightly call the heart the actual "organ" of the emotions in the sense that the brain is the "organ" of thought. And this is amply sufficient to justify Catholic thought and Catholic speech concerning the Sacred Heart of the Word-made-Flesh. "The heart," says a writer in the first number of the *Fortnightly Review*, quoted by Fr. Dalgairns in his work "The Heart of Jesus,"[4] "as the central organ of the circulation, is so indissolubly connected with every manifestation of sensibility, and is so delicately susceptible to all emotional agitations, that we may not improperly regard it, as the ancients regarded it, in the light of the chief centre of feeling."

From what has been said it will have been gathered that *love* is the emotion chiefly symbolized by the heart; but not love only. As we have seen, all the varied activities of man's moral and affective life find their echo in the heart. Hence the heart is also a fitting and natural emblem of the whole interior life, of the whole character, the habits of vice or virtue which incline to action, and which we signify when we speak of a "good-hearted" or a "bad-hearted" man, or say of him that his "heart" is "right" or "wrong;" of the motives, too, which are the very springs of action, and, in a word, of the whole man. "C'est un grand cœur,"

[4] Sixth Edition. London, 1892; p. 131. Note.

say the French; while "Dear heart" is a common expression in English. "Not," writes M. Bainvel,[5] "that the expression is indifferent, as if it were one and the same thing to say 'Jesus,' and to say 'The Sacred Heart,' using the latter here in signification of the Person. The use of the word 'heart' always implies that we are regarding the person as *loving*, and in his affective and moral life." Thus Blessed Margaret Mary often speaks of "this Sacred Heart—ce Sacré-Cœur," by which she means Jesus Himself, the Person, but regarded as loving, as suffering, as filled with all graces and all virtues of which He is for us the source and fountain-head.

It must always be borne in mind that this symbolism is not mere metaphor. To this the Jansenists endeavored to reduce it when they could no longer argue that the devotion was unapproved by the Church. They desired to evade the worship that is due to the Heart of Flesh and Blood Itself which the Divine Word has assumed as His own. To this end they declared that the Church approved of the worship of a metaphorical heart only; that is, of the love of Jesus under the metaphor of His Heart, and *nothing more*. But, while it is true that we rightly take the Sacred Heart of Jesus, as He Himself presents It to us, as the most fitting symbol and emblem of His love, His affections, and the whole marvellous life and operations of His Most Blessed Soul; nevertheless, on the one hand, by reason of the Hypostatic Union, divine adoration is strictly due to the actual Heart that beats within the Sacred Bosom of God-made-Man; and, on the other hand, the symbolism by which that same Heart is to us the fittest and most natural sign imaginable of His love and of all else that It fitly represents, precisely because of a fact—the natural connexion, that is to say, which truly exists between that Heart and the moral, affective life It symbolizes.

In other words, the Heart of Jesus is not merely a conventional symbol, but a natural symbol; worshipped in Itself by reason of the Person whose It is; worshipped as the emblem of the love with which It truly and actually beats.

It is clear from the authoritative documents of the Church, and from the revelations made to Blessed Margaret Mary, that the

[5] *Op. cit.*, Col. 273.

Sacred Heart is presented to men in a special light; and it is this that gives to the devotion as propagated by her means the special character which has already been remarked upon as distinguishing the modern from all previous forms of devotion to the same sacred object. The modern devotion includes all that was in the ancient, so far as the latter is known to us; and there is nothing to be found in the expressions of those holy souls who spoke or wrote in ancient times about the Heart of Jesus which is not also to be found in the devotion afterwards revealed to Blessed Margaret Mary. But there is added the idea of *love not loved*, of love met by coldness and ingratitude. "It was then," she says, speaking of one of the four great apparitions, "that He explained to me the unspeakable wonders of His love, and showed me its exceeding power, since it made Him love men from whom He received nothing but coldness and ingratitude. 'It is that,' He said to me, 'which cuts Me to the quick more than anything I have suffered in My Passion. If they would but return Me love for love, I should indeed think lightly of all that I have done for them. I would, if I could, do far more than I have done, but I receive from them nothing but coldness and affronts in return for all My efforts to do them good.'" Herein is a revelation, not only of love, but of love which suffered, of love meeting with repulse, of what Dr. Dalgairns calls the "vulnerable" part of our Lord's human nature.[6] Not now, indeed, can He suffer any more; but, in the days of His life on earth and in His Passion, the waters of bitterness flowed in upon His Sacred Heart and the ingratitude, then present to Him, of every child of Adam that ever has or ever will turn his back upon the love of Jesus smote with its chilling blast upon Him. It is, then, as loving now, as having loved and suffered then for what now is, that the Sacred Heart is made known to us in these latter days. Hence, amongst the affections proper to one who is truly devout to the Heart of Jesus will always be a loving, grateful recognition of His love and all that His love has moved Him to do and suffer for us, a keen sense of sorrow at the ingratitude shown by men in spite of such great love; and a great desire, proving itself by acts to be an efficacious desire, to make all the reparation possible for a

[6] *Op. cit.*, p. 170.

creature to make to that most Sacred Heart which has loved and still loves us with unspeakable tenderness of affection.

The question might be asked, Why should a particular part of the Sacred Humanity have been singled out as an object of special devotion and worship? Is it not enough that we adore our Lord's human nature as a whole, giving to it divine honor in virtue of the Hypostatic Union, worshipping it by one and the same act of adoration with which we adore that Person who assumed it? Is there not a danger of going too far, and, out of a spirit of fancifulness in devotion, of outrunning the bounds of discretion and, for devotional purposes, dividing up the Sacred Humanity indefinitely? To such questions we may reply that the Church has always been alive to the danger of abuse in this matter, and that, consequently, she does not encourage any and every form of devotion having for its object some particular part of the Humanity of Jesus Christ. In so acting, she has not merely in view the possible danger of introducing a separation of the Sacred Humanity from the Person in the act of worship: she has also in view the peril of novelty brought in for novelty's sake. In general, the Church will not authorize devotions of this kind unless it be shown that there is some special reason to be found in the particular sensible object of devotion justifying its selection for a special cult. That reason would seem invariably to include some natural and obvious symbolism attached to the object in question. Thus in every traditional and authorized public devotion to a particular part of the Sacred Humanity there is a twofold object—the one sensible, the other spiritual: the sensible object is such as to recall and fittingly symbolize, not merely as a conventional, but, in a sense already explained, as a natural symbol, the spiritual unseen object with which it has some obvious and natural connexion. Thus Père Bainvel[7] points out that "whilst all and every part of the Sacred Humanity is adorable, the Church nevertheless does not set before us any part, however noble, to make it in itself and for itself and with nothing in view beyond itself the object of a special cult. She fears, as if by instinct, the indiscreet fervor which would invent special devotions, now to one part of the Sacred Humanity, now to another, and so

[7] *Op. cit.*, Col. 274.

on without end or limit." And Père Gallifet[8] writes: "In all the devotions and festivals connected with the Sacred Humanity of Jesus Christ there is always a double object, one sensible and corporal, the other spiritual and invisible, which are united, and which we honor because they are so united, the spiritual communicating its dignity to the corporal. . . ." And again: "The twofold object of the devotion to the Sacred Heart was clearly indicated by our Lord to Blessed Margaret Mary when, showing her His Heart, He said: 'Behold this Heart which has loved men so much.'" "In the cult given to the Sacred Heart," again writes this same author, "we have in view the divine love;" and, citing Père Terrien: "All the other feasts or devotions in honor of our Saviour doubtless have in some degree the charity of Christ for their object; but none of them takes for its object (i. e. the spiritual, invisible object) the charity of Christ in its whole extent: nay more—none of them honors that charity *in itself* and *for itself*. Each has for its object this or that mystery, and each mystery thus honored does, doubtless, proceed from the love of Christ, but they are not explicitly the love of Christ itself. On the other hand the feast and the devotion established in honor of the Sacred Heart do not present to us any particular grace or any particular mystery, but the very source of all the mysteries of the Life of the Incarnate Word."[9]

The devotion to the Sacred Heart essentially involves devotion also to those two great effects of our Lord's love—the Passion and the Holy Eucharist. It is, indeed, a devotion which goes to the very root of Christianity, bringing us to a fuller knowledge of and a more intimate union of heart with Jesus Christ Himself, "Auctor fidei et consummator." It embraces, as we have seen, in its object, all that He is, all that He has done and suffered; His virtues, His graces, His joys and sorrows, His obedience and zeal; the praise and worship—sublime beyond the spiritual understanding of the greatest saint—which He renders to God within the awful sanctuary of His Heart; it embraces all this because it looks to and honors that which is the spring and

[8] "The Adorable Heart of Jesus." Translated from the French. Manresa Press. Roehampton, 1897, p. 41.

[9] Vol. I, p. 78.

motive of all else, the love which is the very essential characteristic of Jesus and therefore of the Religion which is the following of Him. The Passion, then, and the Holy Eucharist, in which the living Heart of Jesus is present for our adoration in true substance and reality, are brought home to the faithful in this devotion with a peculiar efficacy as the outcome of the love of the Sacred Heart. These two objects of faith, the Passion and the Holy Eucharist, were, indeed, explicitly included in the devotion to His Sacred Heart by our Lord Himself in His revelations to Blessed Margaret Mary. They are inseparable from a devotion which honors that love from which they have proceeded.

A word must now be said upon a question which still affords matter for discussion among theologians. What is the love which we honor in the devotion to the Sacred Heart? Is it the eternal love of the Word for the Father and for His creatures; or is it only His human love for God and men? In the humble opinion of the present writer Père Bainvel, in his able exposition in the columns of the *Dictionnaire de Théologie*, has gone a long way toward settling the question. He appeals to the *sensus fidelium*. "The question is[10] whether it is the human love only of God-made-Man [that we adore in this devotion], or whether it is also the Divine love; whether it is only the human love with which He has loved us with His human Heart and in His human nature, or whether also the love with which He loves us from all eternity in His Divine Nature by that simple act of love which is His infinite Essence. The faithful, if I mistake not, make no distinction [in the direction of their worship], although they rightly distinguish in Jesus the two natures, human and divine, and duly recognize in Him a love with which He loves us as Man, and a love with which He loves us as God. And the fact that they do not (in their *worship*) separate these two distinct loves is in favor of their non-separation in this devotion. It is the whole Christ they honor under the figure of His Heart of Flesh, all His love (human and divine) it would seem, as they do all His Person. To make a separation where the faithful do not, we must have good reasons. It is for theologians to discover whether such reasons exist." M. Bainvel is able to appeal to the Hymn for Vespers of the feast of the

[10] *Op. cit.*, Col. 290.

Sacred Heart, which clearly speaks of the eternal love of the Word—*Ille* amor almus artifex Terrae marisque et siderum. . . . *Non corde discedat tuo vis illa amoris inclyti.* He appeals also to the decree of the Sacred Congregation of Rites establishing the feast, in which it is stated that by the celebration of the new Mass and Office "non aliud agi quam ampliari cultum jam institutum et symbolice renovari memoriam illius divini amoris *quo unigenitus Dei Filius humanam suscepit naturam*, et factus obediens usque ad mortem praebere se dixit exemplum hominibus quod esset mitis et humilis corde."

Father Billot, S.J.,[11] writes: "Cor est symbolum caritatis; et in Verbo quidem Incarnato symbolum tum increatae caritatis quae fuit causa descensus ejus in terras, tum etiam caritatis creatae quae fuit ei causa veniendi ad crucem." Parallelism between these words and those of the decree just quoted is noticeable.

M. Bainvel puts Father Dalgairns amongst those who have held that the human love only of Jesus is in view in the devotion to the Sacred Heart; but it would seem that this devout and moving author, whilst certainly laying most stress upon the sweet human love and affections of Jesus, the thought of which is so great a consolation to those whose Brother He has become, like to us in all things, "sin apart,"—yet does not mean to exclude from the devotion the uncreated love of the Divine Word. For he gives considerable space to showing that the Divine love in no way neutralized the human love in our Lord, but, on the principle "*actus sunt suppositorum*," intensified it to a "power of loving which no heart on earth ever possessed before." "Since the heart is human,[12] its love is human too, but the intensity of it is ineffably increased by the power of the Person who elicits it."[13] And again: "Let us now fix our eyes upon the wonderful tenderness of the Heart of Jesus, remembering all the time who He is; and that if He be the most affectionate being that ever trod His own earth, it is because He is God." It would scarcely seem

[11] De Verbo Incarnato. Ed. 1892. Thesis XXXVII Scholion.

[12] *Op. cit.*, p. 137.

[13] Cf. S. Thomas, III, Art. XIX, corp. and ad. 1^um^; also Billot, *op. cit.* Thesis XXXI. "Quia nulla fuit humana Christi operatio in qua non communicaverit divinitas . . . sequitur omnem humanam operationem in Christo fuisse theandricam," etc.

that the writer of these words would deny that the same Sacred Heart that beats with the human love of Jesus, of which It is primarily the symbol, may also be regarded by an obvious and one might say necessary transition of thought, as the symbol, not only of Its own human love, but also of the love Eternal and Uncreate which moved the Word of God to take a human heart throbbing with human love—a love which is the instrument of the Divine love which created it; a love of which every act "as it issues from the inmost depths" of the soul of Jesus "participat virtutem divinitatis," as St. Thomas says, or, in the warmer language of Father Dalgairns, "has all the strength of God to heave it forth."

"Père Vermeersch," writes M. Bainvel, "combats the opinion which would extend the devotion to the Sacred Heart even to the uncreated charity of Jesus Christ. . . . A considerable number of authors do not explicitly propound the question. But they speak as if they had only in view the created charity of Christ. Margaret Mary, according to the author,[14] sees only in the Sacred Heart the Heart of Flesh which has so loved men. But does that mean that she excludes the uncreated love? That does not follow, as we shall presently see. I would even ask does she not sometimes include the uncreated love—for example, when she speaks to P. Croiset of 'the divine treasures of the Heart of God which . . . is the source' of all good." In his "Nouvelle Théologie Dogmatique," P. Jules Souben writes:[15] "As to the love of which this Divine Heart is the symbol . . . it is not the love of Jesus for His Father: it is His love for men, the boundless charity which moved our Saviour to give Himself up a prey to the sufferings of His Passion, to give Himself to us as food and drink under the species of bread and wine. . . . Further, taking things in their strict sense, the charity of Christ which we honor in the cult of the Sacred Heart is not the infinite love of the Word for men." But at the same time he adds "*Not that this love is excluded from our worship;* but it is not and cannot be the thing primarily signified (*res signata*) by the Sacred Heart, . . . that which before all we venerate in this devotion is the human love of Christ for men . . . transfigured

[14] P. Vermeersch.

[15] Vol. IV, p. 70, second ed.

by the personal union (with the Divinity) which reacts upon all the acts of the humanity of Jesus. . . . Nevertheless the consideration of the infinite love of the Word is *not excluded*," and the author shows this by quoting the decree of the institution of the Feast to which M. Bainvel appeals.

The reasons given by M. Bainvel for including in the object of the devotion both the eternal love of the Word, and His human love not only for men but for His Father seem very cogent; and the doctrine of theandric operations would appear to lead the mind inevitably from the human to the divine love of Jesus Christ. Although undoubtedly the Sacred Human Heart of Jesus is the symbol primarily of His human love, since it is the *human* love that is in physical *rapport* with the bodily organ, it would surely be impossible that the idea of His divine love should be kept out of the symbolism; especially when we consider that the divine love created the human love, that all the Sacred Humanity is an instrument of the Divinity, and that the Eternal Word manifests and makes known to men His infinite eternal love *through* that human love which is its truest image amongst all created and finite things. The Sacred Heart is a symbol, and the proper action of a symbol is to suggest ideas of things other than itself. One would suppose, then, that the symbol which brings before our minds the human love of our Lord would not fail to suggest instantly, or rather simultaneously, the divine love also, since the two are so closely and indissolubly united in the same Divine Person. Devotion must indeed have the foundation of correct theology; but is it not somewhat arbitrary, where dealing with a devotion into which symbolism essentially enters, to draw a hard and fast line and say that the symbolism shall stop at a certain point, forgetting that one thing *will* suggest another in spite of any rules that may be laid down to prevent it, especially when the two things symbolized are so intimately connected as are the created and uncreated love in the Hypostatic Union? The suggestion might, indeed, be false, merely capricious or totally unfounded; and in such cases rules are useful and necessary to keep men's minds within bounds and to check the vagaries of imagination; but in the instance here under consideration there would seem to be the most ample justification in

the principles of the theology of the Incarnation for extending the symbolism of the Sacred Heart from the human love to the divine love which brought the Sacred Humanity into being.

But it is time to draw to a close. There can be no doubt, for we have it from our Lord Himself speaking to Blessed Margaret Mary, that the devotion to the Sacred Heart is specially suited to modern times. It is a mighty effort of the love of Jesus to draw the men of these latter days to Himself. As the attractiveness of the world grows greater with the increase of luxuries to be easily obtained by a far larger class than could formerly obtain them, so does Jesus present Himself in all the sweet attractiveness of His Sacred Heart, revealing to us in a special manner the emotional side of the Sacred Humanity at a period when men are more led by emotion and sentiment than formerly. There is undoubtedly a great and increasing danger in the emotionalism of the age. The devotion to the Sacred Heart leads this emotionalism in the way of salvation; tempers it with the salutary lessons of self-denial and of the accomplishment of true perfection through pain and suffering. By the vision of His Sacred Heart He invites us to His love; shows us how sweet that love is; nerves us, therefore, to undertake the hardships of a life of virtue by the promise of the joy of loving Him and being loved by Him; invites us also to make reparation to His wounded outraged Heart; assures us that we can do so through His grace, and thus furnishes us with another and an engaging motive for faithful love and service.

Again, as toil and suffering and poverty become to a greater and greater degree the lot of increasing multitudes in spite of the increase of wealth and luxury, so does He put before the people for their solace that Heart which suffered so much for them and has met with that bitterest suffering of all—the coldness and the ingratitude of those for whom He died, of which He so bitterly complained to His humble spouse.

At a time, too, when belief in the Incarnation is fast becoming more vague and indefinite in the world, and is altogether dying out of many hearts, the Heart of Jesus comes before men to reassure their faith, to tell them that "God so loved the world as to give His only-begotten Son," revealing to them a wondrous

depth of love that needs must be divine since none but God-made-Man could have loved us as Jesus has loved us, with Divine and human love, and in His human nature have made manifest, by such great things as He has wrought for our salvation, that God indeed "loveth all things that are and hateth none of the things that He hath made."

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LITERARY WORK AND THE AMERICAN CLERGY.

BISHOP JOHN CUTHBERT HEDLEY, whose words, springing, as they manifestly do, from a deep realization of the needs of the priesthood in modern times, I propose to make largely my shield and authority for the plea of this paper, writes: "Bearing in mind what a pastor is intended to be and to do in this world, we cannot hesitate for a moment in deciding that unless he is what the ancients called a 'man of letters,' he can never be fully accomplished in his holy vocation."[1] The words quoted may seem to imply a strange depreciation of the essential qualification of the priesthood, in the minds at least of those who believe that the missionary pioneer of the Catholic Church should bear the character of his toilsome mission life stamped no less upon his ordinary taste and intellectual aspirations than upon his ruddy face and dust-covered garments. It is none the less true, as proved by experience, that the most efficient missionaries and those who best stand the test of trying conditions are more rarely to be found among the hardy, unintellectual, or so-called practical men in the priesthood than among men of intellectual resources gained by steady application to those studies that supply both discipline of the mind and knowledge. These gifts of an intellectual character are all the more enhanced—in so far as they serve as instruments to gain the hearts and minds of all classes alike—when there is in the missionary's soul that intimate conversance, through the study of spiritual things, with the strengthening influences begotten by supernatural motives and those powers of self-sacrifice

[1] *Lex Levitarum*, p. 103.

which are practically limitless, because they rest upon the Divine Omnipotence. This might easily be proved by statistics gathered from the accounts of our foreign missions; but it is not within the scope of these observations, however desultory, on the subject of literary study among the American clergy.

My purpose is briefly to point out the fact that we priests in America have a field to cultivate which has been hitherto somewhat neglected, probably because the producing qualities of its soil did not appear at a time when we were busy putting up our shacks and making our roads, and while the cry of the merchant along the highway diverted our attention to the passing traffic by which our needs could seemingly be supplied in all convenient directions.

I.

The field of which I speak is that of literary work—study, writing, propaganda of good books, consolidation of the Catholic press, systematic coöperation for the diffusion of literature—which really makes for the strengthening of public morals and private virtue and for the manifestation of the beauty of truth in practical life.

No doubt this work is done. Yet it is not done at all in a proportion adequate to our powers, our opportunities, and our calling. It is not done by the rank and file of the clergy as individuals, who are essentially leaders, that is to say not merely men who labor at their post, but men w ho move, and who help others to move, men who for the most part have the ability to do so by means of the studies and pursuits with which they may fill out the intervals of their missionary work.

If we view ourselves as we look at one another, without any appeal to poetry or pathos, or to that narrower sense of family feeling which exercises charity by a mutual exchange of exaggerated or superficial praise, we may come to the conclusion that there is something to do that has not been uniformly done.

In the matter of reading, the daily newspaper is probably the first literary work that claims our attention after we have paid our meed of gratitude at the altar in the daily celebration of Mass. The motive that prompts the perusal of one's local journals is to

obtain a view of the conditions around us; at least this is true of the morning paper, while the serious work of the day is still before us. But the information, though sometimes of a nature to serve the man of affairs in a practical way, is rarely such as cannot be dispensed with in the eyes of a thoughtful priest. Apart from the "news" that can be crowded into five minutes' useful reading, there is little of permanent benefit in the eight or ten pages of our best newspapers. Nay, in many ways the reading of the inane gossip, with captious headings and illustrations, and advertisements, exercises a weakening influence upon the mind and often destroys a healthy imagination by begetting meaningless, if not vulgar, habits of thought and speech. Even the best written editorials are too frequently mere repetitions of information we can well dispense with; and if they provoke our approbation or dissent, they rarely add anything new to that knowledge which is of vital importance. One of the most efficient bishops in the States, and one of the most cultured editors, whose opinions influence a large portion of our reading public, have told the writer that they seldom pick up a daily paper. They find that newspaper reading not merely consumes time that can be better spent in other ways, but also that it is a hindrance to solid work. On this point, however, I need not dwell.

The plea that one must be in touch with one's surroundings in order to benefit them, and that therefore one must read the daily newspapers, is utterly illogical. We get in proper touch with our surroundings in many other ways that are much more effective in their results. Indeed, an interesting question to examine into would be how much oftener the daily papers help on the animosities that divide social and political factions, and how much more frequently they frustrate justice, foster corruption, and mislead the public sentiment, than the contrary. They have naturally a similar effect upon the individual.

The reading of "recent" fiction, or of current magazines, is no doubt a mere complementary effect of the newspaper habit. It is only exceptionally that it profits anything to do so; and whilst a good magazine may inform a man in respect to topics that are calculated to be useful to him, it nevertheless fails in all that makes for original and active thinking, such as comes from the

systematic study of books that instruct as well as inform. Instruction means the study of fundamentals, of principles, and it differs from mere desultory though attentive reading in this that it acts upon the ordering and reasoning faculties of the mind, instead of merely engaging the memory and the imagination, which ought to be simply instruments of the reasoning powers. The man who reads much is not necessarily a teacher, though he may be a well-informed man; but he is never so well informed as the latest edition of "Chambers's Encyclopedia," to maintain which is much cheaper, more convenient, more patient, less intrusive, than a biped, walking eclectic who has his temper and his moods, besides the faculty of failing in statistics. But withal, the man who reads much is a more useful member as a rule in the priesthood than the man who does not read at all, and of course infinitely better than he who reads only the daily news and vapid stories.

But this sounds aggressive. It may, however, suggest what we can dispense with in our daily life, at least to a great extent.

II.

The positive and constructive element of the question deserves more serious attention on the part of any priest who honors his calling. And here I shall let the Bishop of Newport speak, not only because he has studied the subject of priestly duty and activity by the light of theory, but also because he is a missionary Bishop, and one who understands the signs of the times as well as the application of the unvarying principles that have proved effective in the past ages of the Church.

Speaking of the rules laid down for the education of the clergy in the *Regula Pastoralis* of St. Gregory, he points out that the holy pontiff deemed it a fundamental principle "that some kind of literary or grammatical preparation was absolutely necessary for the success of a pastor in the work committed to him." Nor can it be said that the seminary curriculum suffices to furnish this literary preparation. "No sensible man, as it seems to me, can fail to see that the modern scientific temperament possesses many valuable recommendations, and that it is our duty, as priests, not only in order to stand on a level with the leading minds of our

epoch, but also for the sake of our own mental culture, to welcome, to study, to adopt, some at least of the ways of modern science."

It is wholly unnecessray here to point out the subjects or particular studies that are to be cultivated from this point of view and in their relation to modern science. Leaving aside the systematic study of the philosophical and theological disciplines with the elements of which we are familiar, I take simply the study of Literature as such. Study is not reading simply; for us it is orderly training—with practice by way of testing the value and results of our efforts—of our powers of teaching and of persuading. These are the two main duties of our vocation, and they demand something in us quite apart from the commonplace ability to dispense the sacramental treasures. The priestly duties of teaching and persuading "demand intelligence, knowledge, memory, tact, and the power of speech."

But these endowments and qualifications, though some of them may be born with us, must be in great measure acquired, and in *every instance carefully cultivated.* They can best be cultivated by a training in literature. For in literature not only do we find facts, rules, systems, and mental exercise, but we also learn that appreciation of elevated and beautiful ideas which is called taste, that grasp of the ideal which is our only guide in the busy details of work, and that philosophy of human nature, with its passions, impulses, excellences, and weaknesses, without which mankind is a sealed book to men. The priest who is well read and cultivated, is a man of disciplined mind, who can direct his intelligence to a purpose and guide himself to its attainment. He is a man well informed in the history of human thought, who can recognize old truths under new shapes, and is not astonished when he meets in his own generation aberrations and fancies which are really as ancient as Thales or Zoroaster. He is a man with a distaste for violent, crude, noisy, repulsive methods—knowing that if such methods succeed here and there, yet, nevertheless, human nature is such that they must on the whole be ineffectual. He is a man who has studied and analyzed models of speech, of instruction, of exhortation, of proof, of persuasion, and seized some of the secrets of the great masters of the art. His views are wide; that is, he is never prematurely certain of cause and effect: he looks twice

and thrice at a phenomenon before he tries to decide its true nature; he knows that ends and purposes may be reached by more roads than one; he is not easily carried away by noise, glitter, boasting, and success; whilst he knows how time, perseverance and incalculable accident may temper or efface imperfection and failure. It is not the least of his useful qualities that he has acquired for himself a new and wide universe to live in—the world of letters; the realm of history, ethics, poetry, and romance. This realm is the antechamber of the spiritual life, for it has the power to keep at a distance what is gross, sensual, and mean. It affords a recreation which only the most perfect souls can afford to despise. It furnishes a pleasant intercourse with minds similarly cultivated. The tone and temper which literary culture breeds is liable to abuse, and those who live for its own sole sake are often disagreeably fastidious, and sometimes proud and without any love for souls; yet there is no foundation on which grace builds more easily, just as it is the finest marbles which best answer to the sculptor's art. On the other hand, how often do we find that the unlettered priest, even if he knows his divinity, is coarse, inconsiderate, tactless, rude, empty in conversation, resourceless when face to face with a thinking man, and too ready to seek company and recreations which appeal to the less noble side of human nature.[2]

There is a large number of capable men who regret that they have not the taste above indicated for a more serious study of literature. They lack fundamental training, not through their own fault but as a result of superficial early school or college training. But, then, it is never quite impossible to repair the harm of this neglect, at least in certain directions. Bishop Hedley adverts to this condition in order to prevent it. But it is useful to touch upon the same even as a topic leading toward improvement. It is true that neglect of what are called "elements" has in most cases a permanent and disastrous influence upon a priest's success as theologian, director, or preacher.

A man is never comfortable when he knows he has never learnt to spell. A man is never accurate in calculation when he has never learnt the simple rules of arithmetic. A man is never safe or trustworthy as a teacher of religion who has left wide gaps in his acquisition of fundamental and primary knowledge. Such a man

[2] *Ibid.*, pp. 104, 105.

may have the sense to feel his own deficiency—then he is timid. If he has no such feeling of deficiency, it is much worse; for he makes mistakes, says foolish things, is carried away by half views and inadequate generalizations, misunderstands the more difficult questions, and not infrequently advocates what is erroneous in religion, or goes near to ruining souls by laxity or undue severity.

To most men it may be morally impossible to alter such conditions of mind, partly because they lack the inclination to reverse their course, partly because they lack the opportunities to do what they feel necessary. Nevertheless it is something to distrust oneself, and to be willing to learn when and so far as opportunity offers. And anything like thoughtful reading of really useful books and a review of fundamentals at any time, in place of listless and desultory reading of news, is a gain under such circumstances.

The question of what we can do for ourselves in the direction indicated is naturally supplemented by the further question: What can we do to encourage others in the pursuit and habit of earnest literary study so useful in our missionary work?

III.

There have already appeared in these pages, from time to time, suggestions as to the means by which priests might best coöperate with, or encourage, one another in systematic literary study productive of practical results for the salvation of souls. The most obvious method of effecting this coöperation is naturally the establishing of some local union in which members of the clergy meet for the purpose of reading and discussing such subjects of ecclesiastical or secular study as are likely to exercise some culture upon the individual priest who is actively interested in the work of the meeting.

The question as to the particular program to be followed in such work is really quite secondary to the main purpose. That purpose centres round the fact that a few earnest priests *set to work*, and that they are capable by systematic and persevering exercise in any one direction of literary study to attract other congenial minds to do likewise. Where a few priests meet for

discussion of serious topics—whether the meeting take on the form of an "Ecclesiastical Conference," or of a "Clerical Reading Circle," or of an "Academia," such as was sketched in these pages a short time ago—there must be at least one man who has a clear idea of *what can be done* by those round about him, and to whose judgment the others are prepared to yield a certain right of direction or suggestion. This condition of the spirit of union being secured, nothing else is wanted aside of the really efficient disposition to do something according to one's capabilities and opportunities. Such a disposition excludes, of course, punctiliousness of a certain kind that stops at small difficulties—neglect of formalities, right of precedence, and the thousand other "littlenesses" which can defeat union of any kind. Every member must be active and interested; honorary members and patrons should be rigorously excluded from any pioneer work for mutual improvement of this sort. Drones are no good. A wise Providence has supplied animals with an instinct which kills the drones off from the first, because they hinder work. In the clerical beehive, the drones that should be excluded from the beginning, are all those who do not earnestly mean to work. They may become interested in time, when the results of the conferences point to success; but until then the meetings should be "exclusive," making every man's actual work the permanent title to membership.

What precise subjects a circle of this kind should take up, can, as has already been intimated, only be determined by the aptitude and inclination of the individuals. Nor would it serve the purpose permanently of such a union, to allow one or two men to supply the work and practically to monopolize the interest by their own zealous activity, however valuable and prolific it might be. *Each member* must do a proportionate share of work, all the time. For the rest, it ought to be well understood from the outset that there must be differences, and that there may be differences in all things, except the one purpose for which the members of the conference meet, and that one thing can have no personal side to it. All difficulties arising from a division of work should be settled by the moderator, and his decision should be taken without appeal. Only in this way can such conferences become permanent and strong; hence it is perhaps necessary to have small circles, and

not to make efforts tending to increased membership, unless there be an assurance of interest and congeniality in what concerns the object of the circle on the part of those whose coöperation is sought. These two points, it seems to me, should be considered as far more important than any program of studies or readings, because the latter will easily be managed by men familiar from their seminary life with the disciplining methods of ecclesiastical science and practice. Indeed, elaborate programs in which special tasks are assigned and exacted for special seasons from individual members of a clerical circle are on the whole apt to break the bond. A priest's duties on the mission force him frequently to work out of due season, and hence he cannot always do justice to his resolutions in the matter of study. I propose to suggest a simpler way which, carried out under the judicious direction of some one well-informed priest, would operate satisfactorily under any circumstances among men who read, and who in reading seek not merely the passing of time but also improvement of mind. Let me put it in the form of an illustration.

Fathers Able, Earnest, and Wiseman form a reading circle. Each of them selects from the "Recent Books" list a volume which he would be inclined to read and hence purchase—say *Lex Orandi*, or *By what Authority*, or *Early Christian Ireland*, or *Lex Levitarum*, or some pamphlet of the *Truth Society*, according to his bent or means. The three pledge themselves each to tell the others on some convenient afternoon what the book contains. A postal card: "Meet for a talk about *The Voyage of the Pax* by Dom Camm, next Thursday, at 5 P.M., and for supper," will shape a useful hour to a pleasant conclusion. The supper is not essential; but a thoughtful reading of the book, whatever its size or contents, is essential to satisfy the two other intelligent men of the circle. How is this reading to be done?

In order to give a review of the contents of a volume, even if it be small, it is necessary to take notes. But this note-taking in reading is precisely the guarantee of its usefulness. It secures accuracy of statement and a certain amount of analytical surveying. It prevents a man from superficial feeding of the mind. If he writes out his book review in a way which he expects to make useful to his two friends, as he should, he will have to

know who is the author of the volume, from what point of view he approaches his subject, how he divides his subject, and what he proposes to accomplish by the book. All this is mostly found in the title page, the table of contents, and in the preface, or introduction. The pages between these prefixes and suffixes of every volume tell us what the author has to say either to unfold or explain his subject or to defend certain aspects of it. In the unfolding we look for completeness and right proportion. In the defence we look for justice of principle and correctness of statement. To verify these elements in a volume, the reader may have to compare it with some other work which gives him a general idea of what is to be expected in a treatment that has for its primary purpose to inform the mind concerning a given topic. A volume which professes, for example, to treat of the "History of Preaching," yet which contains only brief accounts of the lives of great preachers from the time of St. John to that of Savonarola, is incomplete, inasmuch as it does not extend to the entire range of preachers, and furthermore in this that it deals only with the preachers and not with the development of preaching as a science or as an art. In like manner, a work that purports to defend a scientific or an historical position, or a religious belief, requires from the reviewer that he balance the arguments given in the book with such others as he may find in primary sources of information on the same subject.

In general, it is helpful to the intelligent reading of a book about whose contents and merits we wish to form some judgment, that the reader look into some standard encyclopedia, if he have no special library dealing with the subject of his new volume; and that he read the article under the head or heads of the same subject. This gives him a sort of survey and general preparation for judging intelligently the treatment proposed in the book before him. This method will allow him moreover to pass over easily and rapidly parts of the book in which the author simply repeats what the reader already knows; and it will suggest to him certain points that are controverted, and lead him to pay special attention to what the writer says upon these points.

To make brief note of such points as I have indicated, and of all others that may strike the reader as worthy of being remem-

bered for their truth or beauty, or as being suspected for their partiality and therefore to be corrected, constitutes the principal element of useful reading. The statement of Pliny the Elder,

Nulla dies sine linea,

was meant by him to apply to the care with which Apelles practised his art; but it may well be used as in the sense of the Pythagorean maxim,

Nunquam lege sine stylo.

When our notes about the book which we have read are fashioned into a carefully written analysis they make interesting reading, and aid a student to the acquisition not only of style but also of the habit of discrimination and of judging things and utterances by some intelligent standard. Even when they are not written out in full, they give facility of conversing well and informedly upon the topic discussed in the book. In either case the reader has something to present to his companions of the circle when he meets them. Possibly one or the other of them has read the same book and is able to supplement the review by fresh or at least differently formulated views concerning its contents.

It is easily seen that such a process of mutual entertainment by presenting the fruits of our ordinary reading, is subject to no strain; the meetings need not be severely formal. The duties imposed thereby upon each member are not onerous but usually agreeable because in harmony with the bent of him who selects his reading. On the other hand, those who hear the analysis or review get useful information without any labor on their part, even if the subject be not naturally such as would interest them or induce them to seek it. What is of greater advantage in our conditions of clerical life is perhaps the fact that by this simple method we get a supply of information which naturally turns into topics of conversation somewhat more dignified and useful than the "shop" talk about the amount of the collections, the efficiency or otherwise of our brothers, the local value of perquisites, the probabilities of promotion, and similar subjects that run habitually in the minds of weak-souled men of the cloth.

Such reviews of books as I have suggested might serve eventually as guides to readers of a wider circle by being sent to the papers or magazines.

Before concluding this paper let me indicate another means of promoting interest in literary activity among our clergy. It is even less exacting than the work of the Reading Circle, and partakes somewhat of the character of Clerical Conferences. It is simply a more extended use of letter-writing in the shape of correspondence and intercommunication on topics that come within the range of ecclesiastical or such secular studies as befit a priest. Our periodicals offer mediums for the expression and exchange of opinions on subjects in which the more experienced and enlightened will always have an opportunity of instructing their fellows as well as learning from them, even when the latter are merely presenting questions and difficulties. An example of how this is done effectively may be taken from such organs as the (London) *Tablet* and the (Liverpool) *Times*. THE ECCLESIASTICAL REVIEW has always opened its pages to the temperate expression of the views of priests and bishops, and sometimes of laymen, in the form of "Communications" in our *Conference* department. How far such communications promote a healthy discussion and act as a stimulus to useful interests must of course be left to the judgment of a moderator, but apart from this restriction which the good service of a magazine demands, the Conference department of the REVIEW should prove a welcome aid to development of literary activity among the clergy. This purpose is not served by merely asking questions. In truth, to make of the REVIEW merely an ecclesiastical intelligence bureau would be to frustrate its primary object as an arena for stimulating literary thought and expression. The only proper place to obtain authoritative answers to questions of practical administration is the Episcopal Curia or the Chancery, that is to say, the bishop's official sanctum; for the spirit, as well as the letter of diocesan ordinances, often gives a meaning or sense to the application of general Church laws, which varies with personal and local circumstances of which a stranger can form no just estimate, however well he may be versed in technicalities of law and precedent. Hence by correspondence I do not mean "asking for information," but rather mooting questions, making suggestions, expressing views upon current topics of particular interest to priests and pastors.

There are many other channels of literary activity which flow

out of the above suggestions. I have simply indicated their drift here because anything like an elaborate scheme for the establishment of literary work-centres among the pastoral clergy would be apt to be treated as something possible only in theory and under specially favorable circumstances. Will not some of my brethren make a trial and inaugurate such work as I have suggested? The plan is so simple no doubt it can be easily improved upon; and in that case the REVIEW would be glad to hear of the experiences and views of those who have something to say on the subject. H. J. H.

PRINCIPLES OF LITERARY CRITICISM, OLD AND NEW.

"THE world," says Cardinal Newman, "was to have certain intellectual teachers, and no others; Homer and Aristotle, with the poets and philosophers who circle round them, were to be the schoolmasters of mankind." The world, indeed, has never questioned the serene strength, exquisite polish, and reasoned harmony of Greek art, nor its dominant influence for good amongst all peoples. The literatures of Europe have been fashioned upon golden anvils in the schools of Athens, and our children are taught by Greek masters how to express with ease and grace the various elements of beauty. Perfect equipoise of intellectual and moral powers, predominance of the spiritual over the material, have made the Greeks past masters of subjective criticism. The laws, however, which govern the birth and evolution of literature were never analyzed or developed by them with the subtlety of modern thinkers. They judged with unerring precision, and expressed with consummate skill all forms and manifestations of the beautiful. Among modern critics, however, there are those who persistently ignore, if they do not, like Worsfeld or Saintsbury, deny that the Greek writers do or can furnish us with a philosophy of literature.

It will be of interest, especially to the lovers of classic letters, so largely represented among the clergy and the educators in our Catholic colleges, to examine the claim of the Greek thinkers as teachers of a philosophy of art, such as modern critics would have us recognize, and for which they establish canons assumed

to be new. Thus Addison, Victor Cousin, and Matthew Arnold are sometimes heralded as the chief writers who have not only contributed most to the evolution of criticism, but who are supposed to have actually discovered its principles. The assumption is altogether incorrect, and these writers have no more title to originality on the score of laying the foundation of literary criticism than have the great Sainte-Beuve, the master of Arnold, or of Hippolyte Taine, the wonderful magician who juggles with his golden balls—Time, Environment, Moment. Ferdinand Brunetière, the sanest of living French critics, and Jules Lemaître, the exquisite dilettante, with their respective theories of objective and subjective criticism, are ignored. It is indeed no exaggeration to say that the principles supposed to have been discovered by thet above mentioned writers are found in the works of Aristotle. Le us expose the system of the Greek philosopher as deduced from an analysis of esthetic sentiment.

A feeling of pleasure accompanies every energetic and spontaneous action of our faculties. It is the last perfection, the flower that blooms on every vital which is free and vigorous; for it is a law of nature that every object should rest in the attainment of its end. Now vital action is the end of human faculties, and their highest pleasure is caused by an object that stimulates them in a manner proportioned to their capacity. "Since every sense energizes," remarks Aristotle, "with reference to its object, and that energizes perfectly which is well disposed to the best of all objects that fall under it, . . . this must be the most perfect and the most pleasant; for pleasure is attendant upon every sense, as it is also upon every act of intellect or contemplation; but the most perfect is the most pleasant, and the most perfect is the energy which is well-disposed with reference to the best of all objects that fall under it. Pleasure, therefore, perfects the energy. But that there is a pleasure in every act of the perceptive faculty is evident; for we say that sight and sounds are pleasant; and it is also evident that this is most so when the perceptive faculty is in the most efficient condition and energizes in the most suitable object."[1] Two elements, therefore, enter into the genesis of pain or pleasure—the faculty and its object. The more perfect or

[1] Nic. Ethics, Bk. X, C. 4.

powerful the faculty, whether by nature or education, the more intense will be the pleasure. An intellect or imagination which is indolent, torpid, or undeveloped, cannot have that energetic sweep which takes in the whole diapason of artistic emotions. The object, also, must be proportioned to evoke without strain or violence a vigorous exercise of one or more faculties. An object can easily be too trivial or simple to stimulate the intellect, or too abstruse and subtle to allow it to grasp easily and fully its different aspects.

The primary end of all art is objectively the creation of the beautiful, and subjectively the creation of esthetic pleasure. What is the essence of this emotion or feeling? "Nor is it true," says Aristotle, "that in all pleasure there is an end distinct from the pleasures themselves; it is true only of such pleasures as occur to people in the process of being brought to the consummation or complete realization of their nature."[2] And in his treatise on Rhetoric we read: "Of possessions, those are useful which bear fruit; those liberal, which tend to enjoyment. By fruitful, I mean those that yield revenue; by enjoyable, where nothing accrues of consequence beyond the using."[3] The characteristic, therefore, of esthetic pleasure is the quality of being independent and disinterested, of being self-centered and self-sufficient; it is a concomitant perfection of the activity purified of all egoistic and utilitarian elements.

This pleasure of beauty does not result as a rule from the activity of an isolated faculty. When the intellect discovers and assimilates some abstruse and subtle question, there is satisfaction; when the will overcomes carnal desires and attains its object, there is pleasurable contentment; but we do not call these emotions esthetic. In literature pleasure of beauty is always the effect of a complex operation of several forces. The intellectual and sensitive powers of man must act in perfect accord to produce this feeling. The faculties to which literature appeals in the genesis of esthetic pleasure are the intellect, the will, the imagination, the sensibility or emotional forces, and the ear.

The intellect has for object all the forms and manifestations of being with their different relations in God and man. It delights in

[2] Nic. Ethics, Bk. VII, C. 13. [3] Rhet. I, 5.

originality and depth of view, clearness and precision of ideas, mystery without obscurity, subtlety without violence, ease and naturalness without incoherence, fluidity, or negligence. "Ce que nous pressentons," said an old rhetorician, "fait en nous plus d'impression que ce qui s'offre sans voile à nos regards." As the object of the intellect is the True, the object of the will is the Good, especially the moral Good—*bonum honestum.* It banishes from the republic of letters whatever is low, vulgar, or immoral—whatever is not calculated to elevate and ennoble the reader. Delicacy of thought, generosity of purpose, nobility of aim come within the sphere of its activity. The imagination, which lies in the borderland between the spiritual and the material, evokes past images, separates them into their elements, and then associates them again into endless variety of color and form. Like a worker in mosaic the writer has a number of ideas and words from which some new and original design is to be wrought. "Analysis of past experiences and synthetic recombination of the elements" constitute the essential duties of the esthetic imagination; but we must ever bear in mind that idealization, the peculiar feature of creative art and literature, requires other faculties than the imagination.

Sensibility, as a force to which art and creative literature appeal, is sensitiveness to the influence of beautiful objects, susceptibility to esthetic pleasure. The intellect conceives a fine thought, passes and repasses it until it has received its full development and precision; then the imagination sets in imagery and color, and, as handmaid of the ear, assists at its evolution into harmonious words. The thought is next presented to the will, which is drawn to it or driven from it according as it is good or evil. The love or hatred of the will acts upon the sensibility, passes down the nerves and permeates the whole system both spiritual and material, stimulating that feeling which is called esthetic pleasure. The analysis and explanation which has been given of pleasure will show the reader that this sensibility or feeling-force is not a faculty distinct from those of cognition and appetency. "An emotion," says Father Maher, S.J., "is not a momentary, atomic conscious state of pure quality; but a complex form of mental excitement always lasting for some time, and

generally constituted of sundry elements both cognitive and appetitive, sensuous and spiritual, . . . What we understand by an emotion of fear or anger is thus not a simple act of an ultimate faculty-feeling, but a process of consciousness comprising a cognition of some object, a resulting appetitive or impulsive state and a feeling of organic excitement."[4] Sensibility is, therefore, a temperament which all men possess in a higher or less degree; but its sensuous elements are liable to be abnormally developed by education and physical constitution. Literature in the nineteenth century has been deeply marked by its influences—nay, its lower aspects have reached such a morbid state of development that we owe them the *maladie fin de siècle*.

The last and lowest faculty to which literature appeals is the ear; and it will, no doubt, appear to many superfluous to dwell upon its functions. Still, no writer to our knowledge has yet given to the world an adequate and philosophic explanation of the mysterious melody of words. Harmony, variety in the build of sentences, judicious succession of vowels and consonants, alliteration and assonance—all these please the ear; but the constituent elements of word-melody remain elusive and obscure. Robert Louis Stevenson once made the suggestive remark that "the beauty of a phrase or sentence depends implicitly upon alliteration and assonance." Frederic Harrison was evidently influenced by the theory when he examined and analyzed in the light of these two elements the gorgeous and music-breathing prose of Ruskin. Harmony in general is the subtle blending and regular recurrence of the same or cognate sounds; and the reader, if he has understood Aristotle's theory of pleasure, will easily see that its natural effect is the gratification of the ear. The spiritual and suggestive power of words, together with Bandelaire's theory of the correlation and correspondence of the senses, has been the basis of the Symbolist movement in French literature. Sounds and letters appeal to the writers of this school under the form of colors, so that Huysmans talks of "les sons presque verts des harmonicas," and Arthur Rimbaud asks us to believe "*A* noir, *E* bleu, *I* rouge, *U* vert, *O* bleu, voyelles." Though symbolism in its attempt to combine the fine arts in one supreme synthesis

[4] Psychology, Ch. XI.

has far overstepped the limits established by psychological research, still it contains many ideas fundamentally correct. There seems no doubt, as Frederic Harrison finally puts it, that "the liquids connote the sweeter, the gutturals the sterner, ideas; the sibilants connect and organize the words." And in another place the same writer says: "The broad *o* and *a* and their diphthong sounds give solemnity, the gutturals and double consonants give strength." Space, however, does not allow me to illustrate from the writings of the great masters the subtle and exquisite melody caused by alliteration and assonance; but we refer the reader to Stevenson's essay on Style and Harrison's article on Ruskin as a master of prose. Word-melody, like every other form of beauty, may be founded on the principle, *unity amid variety*—unity by the regular recurrence of the same or kindred sounds at the beginning of a word or wherever the accent comes, variety by the subtle interchange of vowels and consonants according to established laws like Grimm's; unity by order in the use of accents whether in verse or prose, variety by happy differences in the length of words, sentences, and paragraphs.

Perfect literature, therefore, is that which causes perfect pleasure, and perfect pleasure is the flower that blooms on the vigorous, spontaneous, and well-ordered activities of the intellect, will, imagination, sensibility, and ear; it is "a positive concomitant and resulting quality" of free and healthy energy. To be perfect, according to Aristotle's greatest interpreter, St. Thomas of Aquin, is to be fully in act—"perfectum est id quod est in actu completo." A literary work should seize the whole man both spiritual and material, and to effect this the writer must, as it were, externalize his whole substance in its full force and vigor. To seize all he must deploy all. He will illumine the intellect, force the will, rouse the imagination, excite the sensibility by a vigorous display of the same faculties. The great physiologist Bichat once defined life as the equilibrium of the forces which resist death: the definition embodies an excellent criterion of literature. The intellect and will, as spiritual and superior faculties, must ever dominate the imagination and sensibility; but this domination and the appeal made to each individual faculty should vary in intensity according to the matter treated. Do not allow the

intellect to be blinded by the brilliancy of the imagery or the will to be led astray by the extravaganzas of the sensibility; but after that be profuse with flowers wherever the subject demands it, and in pure sentiment wherever the heart has its part. A happy conclusion to this philosophy of art is found in the following quotation from M. Brunetière: "What properly constitutes a classic is the equilibrium in him of all the faculties which go to make the perfection of the work of art, a healthiness of mind just as the healthiness of the body is the equilibrium of the forces which resist death. A classic is a classic because in his work all the faculties find their legitimate function—without imagination overstepping reason, without logic impeding the flight of the imagination, without sentiment encroaching on the rights of good sense, without good sense chilling the warmth of sentiment, without the matter allowing itself to be despoiled of the persuasive authority it should borrow from the charm of the form, and without the form ever usurping an interest which should belong only to the matter."[5]

Such is the philosophy of literature deduced from an analysis of esthetic pleasure. It remains for us to trace to it as fountain-head the more famous of modern criteria. There is no necessity to dwell upon Addison's introduction of the imagination as a new element of criticism; for he either meant the faculty about which we have already treated, or he meant the creative imagination, which is a complexus of faculties. Idealization, which some recent writer fancied to have discovered as a special feature of Addison's principles, is older than Plato, has been treated of by Aristotle, and is a process requiring the simultaneous application of several forces. "Poetry, therefore, is more philosophical and higher than history, for poetry tends to express the universal, history the particular."[6] And in another place we read: "Since Tragedy is an imitation of persons who are above the common level, the example of good portrait painters should be followed. They, while reproducing the distinctive form of the original, make a likeness which is true to life and still more beautiful. So too the poet, in representing men quick or slow to anger or with other defects of

[5] F. Brunetière: The Classic and Romantic.
[6] Aristotle, Poetics, VIII.

character, should preserve the type and yet ennoble it."[7] As a last proof of Aristotle's knowledge of the imagination and its functions in literature we remind the reader of the treatment of the metaphor in his Poetics.

The investigation of objective beauty in Cousin's book, "Du Vrai, du Beau, et du Bien," is the only question which demands our attention. He admits art to be the creation of the beautiful, and he defines beauty as *unitas in varietate*—unity amid variety. This is a time-honored definition which certainly does not owe its origin to the founder of French Eclecticism. He might, however, have attempted to explain philosophically why unity and variety are constituent elements of beauty. We suggest the following explanation: All must admit that a work of art should give pleasure, and it has been previously shown that pleasure comes from easy, vigorous, and well-ordered activities of certain faculties. The exercise of a faculty and, consequently, its pleasure, are perfect when it is fully in act. Now that this activity or exercise may be vigorous and energetic the object must stimulate under many aspects; it must not be monotonous, otherwise the faculty will weary, grow tired, and refuse to act. There is nothing to arouse its interest after the first effort which took in the whole object. One photograph of a scene gives as much esthetic pleasure as fifty of the same scene. This is the reason why curved lines are more beautiful than straight lines, they give a greater excitation to the powers of the soul, they are more suggestive. Take, as example, that marvellous work of architecture, the nave of Amiens Cathedral. People are wont to come into the church, place a chair at the door, and remain for hours gazing into the central aisle. We are sure, however, that their eyes, like ours, ever wander unceasingly from the straight lines of the pillars to rest amid the vague, mysterious grandeurs of the vault. Perhaps its curved lines are an example of the typical beauty of infinity about which John Ruskin has written a chapter in the second volume of "Modern Painters." In other words, all this proves that an object must have *variety* before it can fully please. But the activity of a faculty must be easy and spontaneous, and to have these two qualities no violent effort should be required to

[7] Aristotle, Poetics, XV.

apprehend the object. Violent effort comes from the difficulty of grasping the object, from its confusion, its want of logical order. The mind is distracted by the multiplicity of details that have no organic sequence; it is like looking into the wrong side of a kaleidoscope. There must be *unity*.

Among the new principles introduced by Arnold into the study of literature is sometimes mentioned "the action of two distinct factors—the personality of the author and the mental atmosphere of the age." It is really ludicrous to hold the first to be a new element in literary criteria, and the second—the power of the moment, has been scientifically developed by the Germans and by H. Taine. "The interpretations of science," says Arnold, "do not give us this intimate sense of objects as the interpretations of poetry give it; *they appeal to a limited faculty and not to the whole man.*"[8] What is this but the expression in a succinct form of Aristotle's theory of esthetic pleasure, and of the faculties required to produce a work of art? We would remark, in passing, that the quotation contains a solid proof of the superiority of literature over science as a mental discipline in the education of youth. The apostle of culture in his essay on the study of poetry gives as essential elements of literary perfection, the "superior character of truth and seriousness in the matter and substance" and "the superior character of diction and movement in the style and manner." We wonder if he saw clearly the full scope and profound philosophy of the formula; for he never attempted to found it upon philosophical principles. A literary work, according to Arnold, is composed of two elements, substance and style, matter and manner. The perfection of the substance is constituted by the presence in an eminent degree of truth and seriousness, and the perfection of the style is given by the special character of diction and movement. The observant reader sees at once that an analysis of these two elements reveals the presence and activity of the intellect, will, imagination, sensibility, and ear. The intellect gives order, clearness, logic, precision, and sequence of ideas—in a word, harmonious truth. The will demands a certain nobleness of thought and expression, lofty aspiration—"the high seriousness that comes from absolute sincerity." The imagination

[8] Essays in Criticism, I, p. 81.

provides color and imagery, whilst the sensibility gives animation, fire, passion—"movement." These faculties act simultaneously in the genesis of thought and form. Style is not wrought out a separate entity, and then glued on to the thought. The idea and its expression form a perfect unity, and, like all composite objects that are one by nature, they are generated by one act. Style and thought are as closely connected as soul and body, as substance and phenomenon. "Thought and speech," says Cardinal Newman, "are inseparable from each other. Matter and speech are parts of one: style is a thinking out into language."[9] The expression is but the last perfection, the ultimate evolution of the thought, the flower that opens when the idea has reached the term of its development.

What shall we say about Ferdinand Brunetière and Jules Lemaître, with their respective theories of objective and subjective criticism? The passage in which Brunetière sums up his system has already been quoted. Lemaître in the preface to the first volume of "Les Contemporains" compares the critic to a traveller who embarks upon a small boat and is carried down a beautiful river. The works of man and the beauties of nature stimulate him: he receives "impressions," but does not test them in any crucible of literary criticism. Anatole France, who is of the same school, says: "The good critic is the man who relates incidents of his own soul in the land of masterpieces." And Walter Pater in his famous preface to the "Renaissance" writes: "What is important, then, is not that the critic should possess a correct abstract definition of beauty for the intellect, but a certain kind of temperament, the power of being deeply moved by the presence of beautiful objects." Truth, according to St. Thomas of Aquin, is the equation or conformity of the mind with an object—"adaequatio rei et intellectus." The Divine Mind precedes all objects, possible or created, and constitutes their being, perfection and truth. The human mind, on the contrary, is dependent on these objects, and its truth is measured by them. Subjective criticism may, therefore, be absolutely correct in theory; for we can conceive a judge so fitted that his impression will be an exact image of the object and his expression of it an exact

[9] Idea of a University.

replica of the idea impressed. But where is the critic so gifted by nature and education as to be always moved in due proportion by a literary work? It may be comparatively easy to discover the character of truth in a work of art; but there are other accents, other elements in its constitution. Time, place, and circumstances have moulded and given to us particular characters which make us the victims of many aberrations. We are essentially fallible, and it were foolish to expect the critic to measure and judge without a norm. We should remark that the three great exponents of "impressionism"—Lemaître, France, and Desjardins—seem to found their system upon the Idealism of Kant. We take for granted that this philosophy is false, and that the truth and beauty of objects are more than mere forms of the mind. Beauty is objective, at least in part, and should be measured by the appeal it makes to the esthetic faculties perfectly trained, balanced, and disciplined, and not by the appeal it makes to them as they chance to exist in such or such a critic.

The most famous and suggestive of the literary canons to which we shall refer is to be found in the address spoken by Buffon before the French Academy in 1753. He said that "only well-written works would descend to posterity. Fulness of knowledge, even useful inventions, are no pledges of immortality, for they may be employed by more skilful hands: they are outside the man; the style is the man himself—le style est l'homme même." This literary maxim is susceptible of two interpretations, according as we consider what is individual and characteristic in each writer or what is universal and common. The style is the whole man inasmuch as his spiritual and material faculties are externalized and mirrored in the thought and language of his work.

> Quo fit ut omnis
> Votiva pateat veluti descripta tabella
> Vita senis.[10]

The style is each particular man, the *homo singularis* of peripatetic philosophy; it gives his character, mental temperament, genius, and weakness. "A writer's style," says Goethe, "is the counter-proof of his character." Individuality is an essential ele-

[10] Horace, Sat. II, i, 32.

ment of style, and this characteristic has been the basis of many remarkable works. One need but mention Taine's "History of English Literature," the evolution of French literature as traced by Brunetière, and the works of the Tübingen school. But style is also the universal man, the *homo universalis* of Scholastic philosophy, whose faculties are substantially the same in all; they are accidentally multiple. As men we must never allow the lower faculties to dominate the higher. Style mirrors the author in his twofold capacity of man and individual. Let this great essential law of the predominance of the higher over the lower powers be observed and the varieties of style are as numerous as the characters of men. How different this conclusion is from Flaubert's theory of an absolute style, that is to say, "a certain absolute and unique manner of expressing a thing in all its intensity and color." He was possessed of the idea that "there exists but one way of expressing one thing, one word to call it by, one adjective to qualify it, one verb to animate it." This would be correct, if the author were writing to be read by one man, or by men whose appreciative faculties were exactly similar. In such a case it is evident that among all the expressions in the world, all forms and turns of expression, there is one which will produce the highest effect on the reader. But in so far as a writer addresses mankind the theory is utterly false. We all have accidental differences both from nature and education in our esthetic faculties, and, accordingly, what thrills and enraptures one man may have little or no effect upon another. Each one has his own favorite author, due no doubt often to different degrees and methods of discipline, but also due to the inborn qualities of our faculties. One man has a subtle intellect, another a fervid imagination, a third a keen sensibility; all these require different styles, and prove incontestably that there is no such thing as a unique word or mode of expression producing a unique effect upon all men. Some one may here ask, in objection, what of the Classics? Those masterpieces of the past please all; but they do not cause a unique effect. The very diversity of opinion among critics as to their relative merits shows how various are the pleasurable emotions they arouse. The classics have been and ever will be a source of pleasure to all men, because they have observed the eternal laws

of art, and have treated of questions that retain a perennial interest. Again, if the style is the man, there must be as many modes of expression as there are different characters; style must be regarded as a subjective and not objective, as a personal and not an impersonal phenomenon. Every writer has his own peculiar caste of character, his own special talents, and, if he is to use them without servile imitation or inane affectation, he must write in a style that is characteristic of himself, that is a reflex of his own mind and of none other.

P. J. CONNOLLY, S.J.

TRINITY COLLEGE, DUBLIN.

Its Origin and History.

(Concluded.)

IT is true, as we have shown, that Queen Elizabeth conferred a charter on Trinity College, but she bestowed but slight benefactions out of the revenues within her own disposal. The lands of the Irish chieftains, with which she endowed it, were so many battlefields, and the idea of collecting rents therefor was out of the question. Consequently, shortly after its opening the College fell upon hard times and its doors would have been closed had not Loftus, while holding the position of Lord Justice,[1] with Sir Richard Gardiner, in 1598, procured a pension for £100 per annum, paid from various sources, principally from the customs duties, "in regard of the decay of revenues of the College in those times of rebellion, and as the same was of her Majesty's princely foundation." The Queen also, by privy seal, dated 30 April, 1601,[2] confirmed these grants, and gave a further annual pension of £200 out of the "wards, liveries, intrusions, alienations, and fines." In her letter she expressed great concern for the welfare of the College and stated that she granted these endowments out of her "princely care for the maintenance of the College, being of our foundation, and of the establishing so great a means of instruction for our people." Referring to this letter

[1] In the absence of the Viceroy the office of Chief Governor of Ireland is always vested in Lords Justice specially sworn for the purpose.

[2] Warburton, Whitelaw, and Walsh's *History of Dublin*, Vol. I, p. 554.

Heron points out that: "These are the only endowments which Trinity College received from Queen Elizabeth, and it will be seen from this account how little claim she had to the praises for generosity in the patronage of learning which are so often given her. That is not generosity which costs the giver nothing. And never did a sovereign do less for learning than Queen Elizabeth in respect to pecuniary support of individuals or institutions.[3] The contention maintained by Heron throughout his work is that Trinity College was never intended to be an exclusively Protestant institution; but while it is abundantly evident that it could not have been established at the time it was had avowal been made of determination to exclude Catholics from its degrees, it is extremely difficult to believe that Loftus and his colleagues in power did not all through aim at the results eventually attained. The Act of Uniformity, which imposed the Oath of Supremacy on every one taking a degree in any university, was moreover in force in Ireland long before the College came into existence. As we have already shown, however, the statute in question was generously regarded by Protestants and Catholics alike as a kind of formal or ornamental enactment. The measure had been smuggled through Parliament. We are told that "it was passed by the artifice of one Mr. Stanyhurst, of Corduff, then Speaker of the Irish House of Commons, who being in the reforming [i.e. Protestant] interest, privately got together, on a day when the House was not to sit, a few such members as he knew to be favorers of that interest, and consequently in the absence of all those whom he believed would have opposed it. But those absent members having understood what passed at that secret convention did soon after in a full and regular meeting of the Parliament enter their protests against it; upon which the Lord Lieutenant assured many of them in particular with protestations and oaths that the penalties of the statute should never be inflicted, which they too easily believing suffered it to remain as it was. . . . This law was never generally executed during the remainder of Queen Elizabeth's reign."[4]

[3] Heron's *History of the University of Dublin*, p. 25.

[4] *Analecta Sacra*, p. 431, quoted in Heron's *History*, p. 27. See also O'Connell's *Ireland and the Irish*, p. 141.

The words of Elizabeth's charter, which we have quoted, were undoubtedly calculated to create the impression that the College, with all the advantages it would confer, would be freely open to Catholics. That the Corporation of Dublin and the Catholics of the Pale generally would ever have contributed toward its establishment as generously as they did if this idea had not prevailed, is impossible to suppose. Heron, who as a Catholic ambitious of University emoluments was earnest in his desire to show that the imposition of obnoxious tests on Catholic candidates for scholarships and fellowships was contrary to the will of the founders, argued strongly in favor of the view that neither Elizabeth nor her representatives had any intent to make the College an exclusively Protestant institution. He says:—

> It is nowhere stated in Elizabeth's charter, or in any document of the time, that Trinity College was founded to educate Protestant clergymen. The letters of the day never hint at this. Sir John Perrot plans that the Irish be instructed in "learning, civility, loyalty." Lord Fitzwilliam entreats Catholics to subscribe "for the benefit of the whole countrey. Whereby knowledge, learning, civility, may be increased." Although Trinity College has been employed for proselytizing purposes, this has been the result of subsequent alterations in the constitution; the result of innovations introduced by the bigots who ruled under James I, and cannot be shown to be the design of the foundation.

It is difficult to accept as absolutely correct the conclusions maintained by Heron, whose chief purpose was to show that he had been illegally denied by the Provost and Fellows of Trinity a scholarship fairly won in collegiate competition because he refused to attend the College chapel and receive the Protestant Communion. This practice, in common with all other religious tests, has long since ceased to be obligatory on students of Trinity, but Heron secured a judicial decision adverse to himself which made absolutely clear that it was then legal for the rulers of the College to impose on Catholics an act of formal renunciation of their religion as the price of admission to some academic emoluments or honors. To us it seems extremely difficult to believe that there was any honesty in the declarations of Elizabeth and

Fitzwilliam on which Heron lays so much stress. The conditions existing within the cities of the Pale virtually imposed a temporizing policy on the English rulers of Ireland; but as the power and possessions of the native chieftains shrivelled up, it became more and more safe to resort to methods of persecution against the Catholic descendants of the Norman and English settlers who, despite their community of religion with the Celtic princes and peoples, regarded the latter with as much racial antipathy as did the most bitter of their Protestant enemies. The acceptance under any circumstances of the Oath of Supremacy by a long succession of the Mayors of Dublin is alone sufficient to show that if the preservation of the Catholicity of Ireland had depended on them it would have stood in a precarious position. Nevertheless they stuck to the old Faith so far as it involved no legal disability. When the scope of the penal enactments was sought to be extended under James I, many of the Burgesses proved, as has been already shown, that there were limits to their pliability.

The Catholics of the Pale, like those of England, were bitterly disappointed in the Stuart King. It was hard to believe that the son of the martyred Mary, Queen of Scots, would become a persecutor of the creed of his mother, and they regarded his accession as a guarantee of their religious freedom. That their confidence in this respect led them to commit imprudences is only too certain. Jumping to conclusions they also jumped into their ancient cathedrals and churches, expelled the Protestant ministers, and reconsecrated the buildings. The fear of the Spaniard and of his ally, the Pope, was far too strong in the hearts and minds of the majority of the English people to allow proceedings of this kind to be carried on with impunity, and the obsequiousness which had purchased toleration of a kind during the reign of Elizabeth was replaced by a rashness which challenged persecution at the very opening of that of James. The attitude of the native Irish, of course, had never varied. With the exception of a very few miserable perverts, they had held staunchly by the old Church. It appears to have been during the reign of James I that the earliest regulations and statutes were framed making Trinity College a place wherein university education for Catholics was impossible. There was no longer any talk of the institution

being for the service of the "whole country"; its atmosphere became agressively and insolently Protestant.

Heron's summary of what occurred, although far from complete, describes with sufficient accuracy the situation which arose immediately after the accession of James I.[5] We are told that this wretched monarch violently introduced a camp of hostile foreigners to perpetuate mutual animosity. And as in Cambridge he first introduced the laws excluding dissenters from degrees, the University of Dublin partially followed the example. Under him first were carried into execution those penal laws which have blighted the intellect and the material prosperity of Ireland. Formed by his early instruction to be a determined foe to Papistry, in his first proclamations he showed what rigorous measures he would favor. In one he gave a general jail delivery to all except murderers and Papists. In another he vowed never to grant toleration to Papists and solemnly cursed his children should they ever grant the same. Heron says: "It is presumptuous in us to attempt to explain the workings of the designs of Providence, or in what mode the mysterious law has its operation that visits the sins of the father upon the children. But that curse was fulfilled. The suspicions which Charles I incurred of favoring the Irish Catholics more than aught else alienated from him the affections of his English subjects. James II's partiality to his Catholic subjects in part drove him from the throne. The father's impious curse was consummated at Whitehall and at the Boyne." Whatever we may think of the strictly historical value of this kind of reasoning, the facts on which it is based are incontrovertible. In pursuance of a definite policy, James I made Trinity College distinctively English and Protestant. By liberal pecuniary aids he assured its maintenance and he sent it a series of provosts from Cambridge on whom he relied to show no favor to Catholics. In 1613 he conferred on it the privilege of returning two members to the so-called Irish Parliament which he was packing by the creation of a system of "pocket boroughs," some of which were little more than legal fictions and the existence of which long made the House of Commons merely the ante-chamber of the House of Lords, whose members nominated its officials, and therefore those of Dublin Castle.

[5] *History of the University of Dublin*, pp. 35, 37, 38, et supra.

The Protestantizing of Trinity was carried a step further in the reign of Charles I, when Archbishop Laud drew up a new charter for it which was approved by that unfortunate and untrustworthy prince. In this it was laid down as follows:—

> Moreover it shall be the duty of the Provost and Senior Fellows to take heed that no opinion of Popish or heretical doctrine be supported or propounded within the boundaries of the College, whether publicly or privately. Which if it shall happen, we will that the progress of the impious doctrine be intercepted as soon as possible. Besides, that no one be elected into the number of Fellows who shall not have renounced the Popish religion—so far as it differs from the Catholic and Orthodox—and the juris diction of the Pope by a solemn and public oath.

The Irish House of Commons made a series of efforts, seriously and disastrously interrupted by the outbreak of civil war in 1641, to avert the sectarianizing of the College, but the fates were against them. The era of Puritan domination was in sight, and when it came into existence Catholics ceased to have any rights.

When the Restoration was accomplished and Charles II came to the throne the question as to what was to be done in relation to Ireland was one of supreme importance. Neither in England nor in Scotland had the King and his advisers to deal with problems of such complexity as those which existed in Ireland. In the former countries there had been nothing in the nature of the wholesale confiscations which in the latter had transferred the possessions of the Catholics—Celtic, Norman, and English—to Irish perverts and, much more largely, to Puritan adventurers or filibusters. Ireland, with its fertile soil and splendid grazing plains, from which the Catholic proprietors had been expelled, was the El Dorado for the Nonconformist gospellers who followed Cromwell to its shores, as intent on plunder and profit-seeking as were the hardy mariners whom Raleigh led against the Spanish treasure galleons or to the shores of Southern America. Charles II probably did as much as he dared do in the way of restoring to the Irish aristocracy the properties of which they had been deprived by the Cromwellians. The latter, however, were English and any complete summary reversal of the policy of the

Plantation would have provoked rebellion in England. The newly restored king was really helpless, but he was far more worldly-wise than his unfortunate brother James II, and he did not enter upon the unprofitable policy of preferring the interests of his Catholic subjects to those of the immense majority of the intensely Protestant nation which he had been recalled to rule. Charles knew his own people; James never understood them. On no other supposition is it possible to have an explanation of the wide difference between the results of the reigns of the two kings. If Charles were alive to-day he would probably still be king of England. If James were recrowned to-morrow, it would be only a question of months when he would be again on the banks of the Boyne.

Under the Act of Settlement, passed after the Restoration, Trinity College was specially favored. Its estates were exempted from all claims from former owners or from the Crown; and £300 per annum was granted to the Provost and his successors forever, to be paid out of the forfeited lands of the Catholic Archbishopric of Dublin. The Act of Settlement contained a provision which has never been acted upon, enabling the establishment of a second college. The statute reads as follows:—

> That the Lord Lieutenant for the time being by and with the consent of the Privy Council, shall have full power and authority to erect another College to be of the University of Dublin: and out of all and every the lands, tenements, and hereditaments vested by this Act in his Majesty, and which shall be settled or restored by virtue thereof, to raise a yearly allowance forever, not exceeding two thousand pounds per annum, by an equal charge upon every one thousand acres or lesser quantity proportionately, and therewith to endow the said College: which said College, so as aforesaid to be erected, shall be settled, regulated, and governed by such laws, statutes, ordinances, and constitutions as his Majesty, his heirs, and successors shall under their great seal of England or Ireland direct or appoint.[6]

In 1794 Gratian's Parliament passed an Act, which also remains inoperative but unrepealed, providing that if any new colleges should be founded in the University of Dublin, Catholics

[6] 14 Car. II, Cap. ii, sec. 219. Irish Statutes, Vol. II, p. 315.

should be admissible to all their emoluments and honors. This measure was the work of that extraordinary mixture of adroitness, eccentricity, and self-seeking, Provost Hely Hutchinson. More than a hundred years previously, however, in 1689, Trinity College possessed for a brief period its first and, so far, only Catholic provost. This was the Rev. Dr. Moore, appointed by James II on the unanimous recommendation of the Catholic bishops of Ireland.[7] Of course, if the Stuart monarch and his clerical and lay advisers had possessed an atom of statesman-like ability they would have refrained from meddling with the College or from seeking to settle the still unsettled Irish University question while the fortune of war was as yet uncertain. For the sake of what proved a fleeting triumph they produced an exasperation of Protestant feeling which, as much as anything else, led up to the later violation of the Treaty of Limerick and the enactment of the iniquitous penal code which will ever be regarded as disgraceful to the Protestant Parliament of Ireland. At any rate, Moore was appointed provost of Trinity. Another Catholic priest, Dr. McCarthy, was appointed librarian. A Mr. Coghlan, a Catholic, was elected member for the University in James's Parliament and by his exertions therein prevented the property of the College from being included in the Bill of Attainder which was alone sufficient to make every Protestant landowner in the country the sworn enemy of the Catholic king if he had not been so already.

Every one knows what followed the downfall of James, and this is not the place to recount anew the story of the bigoted

[7] Dr. Moore quarrelled with the famous Jesuit, Father Petre, the King's confessor, who had sufficient influence with James to secure his dismissal from the provostship. Moore retired to Paris, but when James fled to that city after the Battle of the Boyne, the ex-Provost seems to have considered it desirable to remove to Rome where he was welcomed by the papal authorities and speedily appointed to a censorship of publications. He was also made rector of the seminary founded by Cardinal Barbarigo, at Montefiascone, and professor of philosophy and Greek therein. On the death of James he returned to Paris and through the interest of Cardinal Noailles he was appointed rector of the famous university of that city, principal of the College of Navarre therein, and Regius Professor of Philosophy, Greek, and Hebrew. In conjunction with Dr. John Feely he founded a house of residence for students from Ireland, in proximity to the Irish College. He died in 1726, bequeathing his splendid library to the latter institution. He was a true priest and a great scholar.

and even ferocious Protestant despotism which crushed Catholic Ireland in the dust during the greater portion of the eighteenth century. In 1793, however, Chief Secretary Hobart, afterwards Earl of Buckinghamshire, brought forward the Catholic Relief Bill which passed into law and which threw open the various learned professions to members of the ancient faith and enabled them to take degrees in Trinity College, while excluding them from fellowships or the office of provost. At the same time it was enacted that, if a second college should be hereafter founded within the University of Dublin, Catholics should be eligible to fellowships. This is the law to-day, but the dominant minority in the country, who are also the dominant majority within Trinity, want no second college which might become distinctively Catholic. It is true that owing to various legislative enactments during the last fifty years—passed with the assent of Trinity—all religious disabilities have been removed from Catholic students and they are as free as Protestants to compete for all its dignities and profits. Some have done so and with marked success, but they have been compelled to face the risks of a system of mixed education which the Church disapproves, and not all have emerged scatheless from the distinctly Protestant atmosphere of the place. Having regard to the facts now briefly recalled, few impartial readers will be likely to marvel at the circumstance that, rightly or wrongly, wisely or unwisely, the great bulk of the Catholics of Ireland regard Trinity College as a monument of confiscation, fraud, and persecution, and demand for themselves a collegiate establishment—either within or without the University of Dublin—coequal with it in all respects. While they maintain this claim, however, they have no will to deprive their Protestant fellow-countrymen of the advantages Trinity College confers on them, and they willingly recognize the splendid nature of the services which it has rendered in affording an outlet to Irish genius and thus increasing the heritages of fame which are the trophies of the entire nation, irrespective of creed.

WILLIAM F. DENNEHY.

Dublin, Ireland.

A MIRROR OF SHALOTT.[1]

VII.—Father Martin's Tale.

THE Father Rector announced to us one day at dinner that a friend of his from England had called upon him a day or two before; and that he had asked him to supper that evening.

"There is a story I heard him tell," he said, "some years ago, that I think he would contribute if you cared to ask him, Monsignor. It is remarkable; I remember thinking so."

"To-night?" said Monsignor.

"Yes; he is coming to-night."

"That will do very well," said the other, "we have no story for to-night."

Father Martin appeared at supper; a grey-haired old man, with a face like a mouse, and large brown eyes that were generally cast down. He had a way at table of holding his hands together with his elbows at his side that bore out the impression of his face.

He looked up deprecatingly and gave a little nervous laugh as Monsignor put his request.

"It is a long time since I have told it, Monsignor," he said.

"That is the more reason for telling it again," said the other priest with his sharp geniality, "or it may be lost to humanity."

"It has met with incredulity," said the old man.

"It will not meet with it here, then," remarked Monsignor. "We have been practising ourselves in the art of believing. Another act of faith will do us no harm."

We explained the circumstances.

Father Martin looked round; and I could see that he was pleased.

"Very well, Monsignor," he said, "I will do my best to make it easy."

When we had reached the room upstairs, the old priest was put into the arm-chair in the centre, drawn back a little so that all might see him; he refused tobacco, propped his chin on his

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two hands, looking more than ever like a venerable mouse, and began his story. I sat at the end of the semi-circle, near the fire, and watched him as he talked.

"I regret I have not heard the other tales," he said; "it would encourage me in my own. But perhaps it is better so. I have told this so often that I can only tell it in one way, and you must forgive me, gentlemen, if my way is not yours.

"About twenty years ago I had charge of a mission in Lancashire, some fourteen miles from Blackburn, among the hills. The name of the place is Monkswell; it was a little village then, but I think it is a town now. In those days there was only one street, of perhaps a dozen houses on each side. My little church stood at the head of the street, with the presbytery beside it. The house had a garden at the back, with a path running through it to the gate; and beyond the gate was a path leading on to the moor.

"Nearly all the village was Catholic, and had always been so; and I had perhaps a hundred more of my folk scattered about the moor. Their occupation was weaving; that was before the coal was found at Monkswell. Now they have a great church there with a parish of over a thousand.

"Of course I knew all my people well enough; they are wonderful folk, those Lancashire folk! I could tell you a score of tales of their devotion and faith. There was one woman that I could make nothing of. She lived with her two brothers in a little cottage a couple of miles away from Monkswell; and the three kept themselves by weaving. The two men were fine lads, regular at their religious duties, and at Mass every Sunday. But the woman would not come near the church. I went to her again and again; and before every Easter; but it was of no use. She would not even tell me why she would not come; but I knew the reason. The poor creature had been ruined in Blackburn, and could not hold up her head again. Her brothers took her back, and she had lived with them for ten years, and never once during that time, so far as I knew, had she set foot outside her little place. She could not bear to be seen, you see."

The little pointed face looked very tender and compassionate now, and the brown, beady eyes ran round the circle deprecatingly.

"Well, it was one Sunday in January that Alfred told me that his sister was unwell. It seemed to be nothing serious, he said, and of course he promised to let me know if she should become worse. But I made up my mind that I would go in any case during that week, and see if sickness had softened her at all. Alfred told me too that another brother of his, Patrick, on whom, let it be remembered"—and he held up an admonitory hand—"I had never set eyes, was coming up to them on the next day from London, for a week's holiday. He promised he would bring him to see me later on in the week.

"There was a fall of snow that afternoon, not very deep, and another next day, and I thought I would put off my walk across the hills until it melted, unless I heard that Sarah was worse.

"It was on the Wednesday evening about six o'clock that I was sent for.

"I was sitting in my study on the ground floor with the curtains drawn, when I heard the garden gate open and close, and I ran out into the hall, just as the knock came at the back door, I knew that it was unlikely that any should come at that hour, and in such weather, except for a sick-call; and I opened the door almost before the knocking had ended.

"The candle was blown out by the draught, but I knew Alfred's voice at once.

"'She is worse, Father,' he said, 'for God's sake come at once I think she wishes for the Sacraments. I am going on for the doctor.'

"I knew by his voice that it was serious, though I could not see his face; I could only see his figure against the snow outside; and before I could say more than that I would come at once, he was gone again, and I heard the garden door open and shut. He was gone down to the doctor's house, I knew, a mile further down the valley.

"I shut the hall door without bolting it, and went to the kitchen and told my housekeeper to grease my boots well and

set them in my room with my cloak and hat and muffler and my lantern. I told her I had had a sick-call and did not know when I should be back; she had better put the pot on the fire and I would help myself when I came home.

"Then I ran into the church through the sacristy to fetch the holy oils and the Blessed Sacrament.

"When I came back, I noticed that one of the strings of the purse that held the pyx was frayed, and I set it down on the table to knot it properly. Then again I heard the garden gate open and shut."

The priest lifted his eyes and looked round again; there was something odd in his look.

"Gentlemen, we are getting near the point of the story. I will ask you to listen very carefully and to give me your conclusions afterwards. I am relating to you only events, as they happened historically. I give you my word as to their truth."

There was a murmur of assent.

"Well, then," he went on, "at first I supposed it was Alfred come back again for some reason. I put down the string and went to the door without a light. As I reached the threshold there came a knocking.

"I turned the handle and a gust of wind burst in, as it had done five minutes before. There was a figure standing there, muffled up as the other had been.

"'What is it?' I said, 'I am just coming. Is it you, Alfred?'

"'No, Father,' said a voice—the man was on the steps a yard from me—'I came to say that Sarah was better and does not wish for the Sacraments.'

"Of course I was startled at that.

"'Why! who are you?' I said. 'Are you Patrick?'

"'Yes, Father,' said the man, 'I am Patrick.'

"I cannot describe his voice, but it was not extraordinary in any way; it was a little muffled: I supposed he had a comforter over his mouth. I could not see his face at all. I could not even see if he was stout or thin, the wind blew about his cloak so much.

"As I hesitated, the door from the kitchen behind me was flung open, and I heard a very much frightened voice calling :—

"'Who's that, Father?' said Hannah.

"I turned round.

"'It is Patrick Oldroyd,' I said. 'He is come from his sister.'

"I could see the woman standing in the light from the kitchen door; she had her hands out before her as if she were frightened at something.

"'Go out of the draught,' I said.

"She went back at that; but she did not close the door, and I knew she was listening to every word.

"'Come in, Patrick,' I said, turning round again.

"I could see he had moved down a step, and was standing on the gravel now.

"He came up again then, and I stood aside to let him go past me into my study. But he stopped at the door. Still I could not see his face—it was dark in the hall, you remember.

"'No, Father,' he said, 'I cannot wait. I must go after Alfred.'

"I put out my hand toward him, but he slipped past me quickly, and was out again on the gravel before I could speak.

"'Nonsense!' I said. 'She will be none the worse for a doctor; and if you will wait a minute I will come with you.'

"'You are not wanted,' he said rather offensively, I thought. 'I tell you she is better, Father; she will not see you.'

"I was a little angry at that. I was not accustomed to be spoken to in that way.

"'That is very well,' I said, 'but I shall come for all that, and if you do not wish to walk with me, I shall walk alone.'

"He was turning to go, but he faced me again then.

"'Do not come, Father,' he said. 'Come to-morrow. I tell you she will not see you. You know what Sarah is.'

"'I know very well,' I said, 'she is out of grace, and I know what will be the end of her if I do not come. I tell you I am coming, Patrick Oldroyd. So you can do as you please.'

"I shut the door and went back into my room, and as I went, the garden gate opened and shut once more.

"My hands trembled a little as I began to knot the string of the pyx; I supposed then that I had been more angered than I

had known"—the old priest looked round again swiftly and dropped his eyes—"but I do not now think that it was only anger. However, you shall hear."

He had moved himself by now to the very edge of his chair where he sat crouched up with his hands together. The listeners were all very quiet.

"I had hardly begun to knot the string before Hannah came in. She bobbed at the door when she saw what I was holding, and then came forward. I could see that she was very much upset by something.

"'Father,' she said, 'for the love of God do not go with that man.'

"'I am ashamed of you, Hannah,' I told her. 'What do you mean?'

"'Father,' she said, 'I am afraid. I do not like that man. There is something the matter.'

"I rose; laid the pyx down and went to my boots without saying anything.

"'Father,' she said again, 'for the love of God do not go. I tell you I was frightened when I heard his knock.'

"Still I said nothing; but put on my boots and went to the table where the pyx lay and the case of oils.

"She came right up to me, and I could see that she was as white as death as she stared at me.

"I put on my cloak, wrapped the comforter round my neck, put on my hat and took up the lantern.

"'Father,' she said again.

"I looked her full in the face then as she knelt down.

"'Hannah,' I said, 'I am going. Patrick has gone after his brother.'

"'It is not Patrick,' she cried after me; 'I tell you, Father——'

"Then I shut the door and left her kneeling there.

"It was very dark when I got down the steps; and I hadn't gone a yard along the path before I stepped over my knee into a drift of snow, that had banked up against a gooseberry bush. Well, I saw that I must go carefully; so I stepped back onto the middle of the path, and held my lantern low.

"I could see the marks of the two men plain enough; it was a path that I had made broad on purpose so that I could walk up and down to say my Office without thinking much of where I stepped.

"There was one track on this side, and one on that.

"Have you ever noticed, gentlemen, that a man in snow will nearly always go back over his own traces, in preference to anyone else's? Well, that is so: and it was so in this case.

"When I got to the garden gate I saw that Alfred had turned off to the right on his way to the doctor; his marks were quite plain in the light of the lantern, going down the hill. But I was astonished to see that the other man had not gone after him as he said he would; for there was only one pair of footmarks going down the hill; and the other track was plain enough, coming and going. The man must have gone straight home again, I thought.

"Now——"

"One moment, Father Martin," said Monsignor leaning forward; "draw the two lines of tracks here." He put a pencil and paper into the priest's hands.

Father Martin scribbled for a moment or two and then held up the paper so that we could all see it.

As he explained I understood. He had drawn a square for the house, a line for the garden wall, and through the gap ran four lines, marked with arrows. Two ran to the house and two back as far as the gate; at this point one curved sharply round to the right and one straight across the paper beside that which marked the coming.

"I noticed all this," said the old priest emphatically, "because I determined to follow along the double track as far as Sarah Oldroyd's house; and I kept the light turned on to it. I did not wish to slip into a snowdrift.

"Now, I was very much puzzled. I had been thinking it over, of course, ever since the man had gone, and I could not understand it. I must confess that my housekeeper's words had not made it clearer. I knew she did not know Patrick; he had never been home since she had come to me. I was surprised, too, at his behavior, for I knew from his brothers that he was a good

Catholic; and—well, you understand, gentlemen—it was very puzzling. But Hannah was Irish, and I knew they had strange fancies sometimes.

"Then, there was something else, which I had better mention before I go any further. Although I had not been frightened when the man came, yet, when Hannah had said that she was frightened, I knew what she meant. It had seemed to me natural that she should be frightened. I can say no more than that."

He threw out his hands deprecatingly, and then folded them again sedately on his hunched knees.

"Well, I set out across the moor, following carefully in the double track of—of the man who called himself Patrick. I could see Alfred's single track a yard to my right; sometimes the tracks crossed.

"I had no time to look about me much, but I saw now and again the slopes to the north, and once when I turned I saw the lights of the village behind me, perhaps a quarter-of-a-mile away. Then I went on again and I wondered as I went.

"I will tell you one thing that crossed my mind, gentlemen. I did wonder whether Hannah had not been right, and if this was Patrick after all. I thought it possible—though I must say I thought it very unlikely—that it might be some enemy of Sarah's—someone she had offended—an infidel, perhaps, but who wished her to die without the Sacraments that she wanted. I thought that; but I never dreamt of—of what I thought afterwards and think now."

He looked round again, clasped his hands more tightly and went on.

"It was very rough going, and as I climbed up at last on to the little shoulder of hill that was the horizon from my house, I stopped to get my breath and turned round again to look behind me.

"I could see my house-lights at the end of the village, and the church beside it, and I wondered that I could see the lights so plainly. Then I understood that Hannah must be in my study and that she had drawn the blind up to watch my lantern going across the snow.

"I am ashamed to tell you, gentlemen, that that cheered me

a little; I do not quite know why, but I must confess that I was uncomfortable—I know that I should not have been, carrying what I did, and on such an errand, but I was uneasy. It seemed very lonely out there, and the white sheets of snow made it worse. I do not think that I should have minded the dark so much. There was not much wind and everything was very quiet. I could just hear the stream running down in the valley behind me. The clouds had gone and there was a clear night of stars overhead."

The old priest stopped; his lips worked a little, as I had seen them before, two or three times, during his story. Then he sighed, looked at us and went on.

"Now, gentlemen, I entreat you to believe me. This is what happened next. You remember that this point at which I stopped to take breath was the horizon from my house. Notice that.

"Well, I turned round, and lowered my lantern again to look at the tracks, and a yard in front of me they ceased. They ceased."

He paused again, and there was not a sound from the circle.

"They ceased, gentlemen. I swear it to you and I cannot describe what I felt. At first I thought it was a mistake; that he had leapt a yard or two—that the snow was frozen. It was not so.

"There a yard to the right were Alfred's tracks, perfectly distinct, with the toes pointing the way from which I had come. There was no confusion, no hard or broken ground, there was just the soft surface of the snow, the trampled path of—of the man's footsteps and mine, and Alfred's a yard or two away."

The old man did not look like a mouse now; his eyes were large and bright, his mouth severe, and his hands hung in the air in a petrified gesture.

"If he had leapt," he said, "he did not alight again."

He passed his hand over his mouth once or twice.

"Well, gentlemen, I confess that I hesitated. I looked back at the lights and then on again at the slopes in front, and then I was ashamed of myself. I did not hesitate long, for any place

was better than that. I went on; I dared not run; for I think I should have gone mad if I had lost self-control; but I walked, and not too fast, either; I put my hand on the pyx as it lay on my breast, but I dared not turn my head to right or left. I just stared at Alfred's tracks in front of me and trod in them.

"Well, gentlemen, I did run the last hundred yards; the door of the Oldroyds' cottage was open, and they were looking out for me—and I gave Sarah the last Sacraments, and heard her confession. She died before morning.

"And I have one confession to make myself—I did not go home that night. They were very courteous to me when I told them the story, and made out that they did not wish me to leave their sister; so the doctor and Alfred walked back over the moor together to tell Hannah I should not be back, and that all was well with me.

"There, gentlemen."

"And Patrick?" said a voice.

"Patrick of course had not been out that night."

ROBERT HUGH BENSON.

Cambridge, England.

SOME SUGGESTIONS TOUCHING THE STUDY OF MORAL THEOLOGY IN OUR SEMINARIES.

MORAL THEOLOGY prepares the young levite more directly for the work of the holy ministry than any other branch of the sacred sciences. The priest, *habens curam animarum*, must know the Christian rule of conduct and teach the people what they have to do that they may possess everlasting life. No wonder that the prospective missionary should be anxious to acquire a complete and accurate knowledge of the general and particular obligations of Christians, and that our professors of Moral Theology spare neither time nor labor to give their students a "full course" and to equip them to settle every case "in foro interno et externo."

Far be it from me to minimize the importance of the study of Moral Theology, "the art of arts." The Plenary Decrees of

Baltimore insist on the necessity of this study being taught solidly in our seminaries, and the Third Council emphasizes the diligence to be employed in imparting the lessons of this science: "ut clerici comparati fiant ad moderandas conscientias in foro interiori, animasque prudenter dirigendas in via salutis." But may it not happen, or does it not happen, that the study of Moral Theology overshadows that of Scripture and Dogma unjustly in the seminary course? Join a group of seminarians during their recreation, and listen to them talking on some theological subject. Nine times out of ten you hear the solution of a *casus conscientiae*. The *determinatio physica*, the error of the Semipelagians, the authorship of the Pentateuch will seldom be the subject of their discussion, while a case of restitution or of suspension will readily invite their attention. Moral Theology, of course, is more accessible to the average mind, and it requires little mental exertion to handle in theory a case which is ever open to a multitude of suppositions and escapes.

Again, many compendiums of Moral Theology, all "ad usum seminariorum accommodata," are veritable storehouses of theological lore. Besides Morals, they contain much of Dogma, Scripture, Pastoral Theology, and especially of Canon Law. Like encyclopedias, they give information on every point, controverted or incontrovertible. And after all, "quod abundat non vitiat;" all that the compendiums say is true. Certainly, they impress the student with the magnitude of Moral Theology and with its curious and entertaining appendix of casuistry. But is that the specific content of Moral Theology?

"Moral Theology is essentially philosophical," wrote Dr. Hogan, the ripe scholar, of blessed memory, in this REVIEW some years ago. It has its principles and fundamentals, because it is a science. These principles give it breadth and dignity. The exercise of human reason in its acquirement is peremptory. The prince of moralists, St. Alphonsus de Ligorio, avows it: "in delectu sententiarum ingens cura mihi fuit semper rationem auctoritati praeponere."

The least interesting portion in our text-books of Moral Theology, to the average student, is the first part, called General or Fundamental Moral Theology; it contains the tracts "de actibus

humanis, de legibus, de conscientia, de peccatis et virtutibus." It comprises all the principles on which the whole structure of Moral Theology rests. A seminarian who has mastered these principles will know the law of duty, which is nothing less than Moral Theology, as Dogma is the law of belief. Thoroughly imbued with these principles he will be capable of solving most of the intricate cases that present themselves afterwards in practice; and as the seminary is the place and time where he is taught how to study and how to use books, he will, when grave difficulties arise, instinctively turn to his books and drink in more deeply the knowledge of which he got a taste in the seminary. Moral Theology will thus become a life-study. The annual examinations and the ecclesiastical conferences will give him the opportunity to broaden and deepen his insight into this practical science.

The real, intelligent study of this discipline for him into whose head these principles have been hammered (*sit venia verbo!*) begins with the exercise of his priestly powers. "We study Moral Theology in books, but there is no book so full of teaching as the confessional," Cardinal Manning writes in his matchless "Eternal Priesthood." And he adds: "All treatises of the Salmanticenses cannot teach a priest what his confessional is always teaching."

I have often wondered why so many treatises are found in our text-books on this subject that do not belong there at all. Is this purely conventional, or is it more useful or more practical for the teacher? The treatises "de jure et justitia, de contractibus, de Ordine, de Matrimonio, de censuris, de irregularitatibus," evidently belong to Canon Law, while the treatises "de obligationibus particularibus, de Baptismo, de Confirmatione, de Eucharistia, de Poenitentia, de Extrema Unctione," should be left to Pastoral Theology, and the treatise "de sacramentis in genere" belongs to Dogmatic Theology.

True, a skilled professor may use any text-book to the advantage of his pupils; but may not the book itself be a source of confusion and pruriency to students? Recently, a talented young priest who gave entire satisfaction to the professors in his seminary examinations in Moral Theology assured me that he had "gone over" a great deal of matter, but had very few clear and fixed

ideas in his head; consequently he "settled" moral questions according to similar cases in his text-book, instead of solving them on the principles of moral science. It reminds one of Fournier's famous saying: "La hauteur des maisons empêche de voir la ville."

According to some text-books, the moral-theology glass should smell of the charnel house and graveyard. The heap of moral deformities, the dissecting of decayed bones, the removal of cancer and tumor from the human soul, present the ghastly sight of corruption that fill the hearts and minds of the seminarian with dismay and horror, and make him shudder at the thought of coming in contact with such contamination; while, on the other side, the ease and callousness with which moralists connive at or destroy *peccata mortalia* may produce a dangerous familiarity with that monster called *sin*. What a surprise—I will not say disappointment—to the young priest when he begins to hear confessions? Every minute he expects to get a horrible and perplexing case such as he solved many a one in the seminary, but he now hears what he knew before he began the study of Moral Theology. All the penitent tells him is: "I cursed;" "I missed Mass, because I was sick;" "I missed my prayers, but I said the Rosary every night;" "I ate meat on a fast-day, but I did not know it," etc., etc. O how tame to the young moralist! He finds out now that there are a good many saintly people in the world and that he had better read spiritual books, such as the writings of St. Francis de Sales, and the "Spiritual Combat" by Fr. Scupoli and Rodriguez, so that he may direct these holy souls in the way of greater perfection. Real and difficult cases of conscience, however, will confront him occasionally; but if he knows his general Moral Theology he will know how to doubt and consequently to consult and inquire. And this amount of knowledge, in complicated cases, is strictly required by St. Alphonsus: "Sciat confessarius, ubi securus non est, scienter dubitare." The harm caused by an ignorant and presumptuous confessor can scarcely be repaired.

The object of the study of Moral Theology is the ordering of the end of man. Father Lehmkuhl defines it as "disciplina quae agit de actibus humanis prout ordinem dicunt ad ultimum finem

secundum revelationis Christianae principia." Its scope is to lead people to eternal happiness. This must be constantly before the mind of the teacher and student. The great leaders in this science are—St. Thomas, who furnishes the principles; Suarez, who explains them; and St. Alphonsus, who applies them. With these three lights of holy Church professor and pupil will walk safely and be preserved from dangers.

To master the science in the threefold aspect presented by the great preceptors of practical theology requires a certain arrangement of the class-work in which the subjects are properly coördinated. With due respect for contrary opinions held by venerable and learned professors of theology, I here offer three suggestions touching the most practical method of study in this department :—

1. In the first year of theology, the seminarian should be taught *fundamental* Moral Theology. He should not be allowed to "see" any treatise of special moral theology until he has fully grasped the *principia.* It would be an injustice and injury to him were he obliged to begin his theological course, for instance, with the treatise "de Poenitentia" and close it with the "tractatus de actibus humanis." No excuse can be offered for putting the cart before the horse. You do not teach the student the details of metaphysics before having inculcated the principles of logic.

2. The unsavory matter "de sexto et nono praecepto" and "de debito conjugali" can easily be absolved in four or five lessons, toward the *end of the last year.* There is no need whatever to go into loathsome details or give the various opinions of the doctors; a short and concise instruction, with a reference to an approved author, especially to the works of St. Alphonsus, will impart the necessary information. We have to be brief and sparing with our questions in the confessional: let us be the same in the seminary.

3. Some of the time now allotted in several of our seminaries to the study of Moral Theology may be usefully given to the study of Scripture, Patristic literature, and Church history. The latter branch of theology seems to receive but scant recognition in some of our seminaries, yet the great Melchior Canus holds that "any one who is ignorant of Church history does not merit the name of theologian." Ecclesiastical history is the record of

God's kingdom on earth in its origin, growth, spread, and influence among the nations of the earth. It gives the clearest idea of what the Catholic Church should be, and furnishes the young theologian with arguments for the divinity of the Church herself. Its study will fill the heart of the young levite with joy and enthusiasm to take up the cause of Christ, the central figure of all history, and to prepare himself eagerly to make souls find and keep the law of life.

† WILLIAM STANG,
Bishop of Fall River.

Analecta.

E COMMISSIONE PONTIFICIA DE RE BIBLICA.

DE MOSAICA AUTHENTIA PENTATEUCHI.

Propositis sequentibus dubiis Consilium Pontificium pro studiis de re biblica provehendis respondendum censuit prout sequitur:

I. Utrum argumenta a criticis congesta ad impugnandam authentiam Mosaicam sacrorum Librorum, qui Pentateuchi nomine designantur, tanti sint ponderis, ut posthabitis quampluribus testimoniis utriusque Testamenti collective sumptis, perpetua consensione populi Iudaici, Ecclesiae quoque constanti traditione nec non indiciis internis quae ex ipso textu eruuntur, ius tribuant affirmandi hos libros non Moysen habere auctorem, sed ex fontibus maxima ex parte aetate Mosaica posterioribus fuisse confectos?

Resp. Negative.

II. Utrum Mosaica authentia Pentateuchi talem necessario postulet redactionem totius operis, ut prorsus tenendum sit Moysen omnia et singula manu sua scripsisse vel amanuensibus dictasse; an etiam eorum hypothesis permitti possit qui existimant eum opus ipsum a se sub divinae inspirationis afflatu conceptum alteri vel pluribus scribendum commisisse, ita tamen ut sensa sua fideliter redderent, nihil contra suam voluntatem scriberent, nihil omitterent; ac tandem opus hac ratione confectum, ab eodem

Moyse principe inspiratoque auctore probatum, ipsiusmet nomine vulgaretur ?

Resp. Negative ad primam partem, affirmative ad secundum.

III. Utrum absque praeiudicio Mosaicae authentiae Pentateuchi concedi possit Moysen ad suum conficiendum opus fontes adhibuisse, scripta videlicet documenta vel orales traditiones, ex quibus, secundum peculiarem scopum sibi propositum et sub divinae inspirationis afflatu, nonnulla hauserit aeque ad verbum vel quoad sententiam, contracta vel amplificata, ipsi operi inseruerit ?

Resp. Affirmative.

IV. Utrum, salva substantialiter Mosaica authentia et integritate Pentateuchi, admitti possit tam longo saeculorum decursu nonnullas ei modificationes obvenisse, uti: additamenta post Moysi mortem vel ab auctore inspirato apposita, vel glossas et explicationes textui interiectas ; vocabula quaedam et formas e sermone antiquato in sermonem recentiorem translatas ; mendosas demum lectiones vitio amanuensium adscribendas, de quibus fas sit ad normas artis criticae disquirere et iudicare ?

Resp. Affirmative, salvo Ecclesiae iudicio.

Die autem 27 Junii an. 1906, in audientiae Rmis Consultoribus ab Actis benigne concessa, Sanctissimus praedicta responsa adprobavit ac publici juris fieri mandavit.

Fulcranus Vigouroux, P. S. S.
P. Laurentius Janssens, O. S. B.
Consultores ab Actis.

E SECRETARIA STATUS.

I.

De Christiana Catechesi Tradenda.

E.me ac R.me Domine mi Observantissime.

Communes litteras Episcoporum Borussiae, quibus pro Magnoducatu Hassiae Episcopus Moguntinus accessit, Beatissimus Pater accepit, eaque qua par erat diligentia perlegit. Iamvero iucundum Sanctitati Suae est idemque multae erga vos causa gratulationis, quod per receptas istic consuetudines et per piam sacerdotum optimorumque laicorum sedulitatem abunde satisfiat postulatis quorum mentio ac iussio in encyclicis litteris *Acerbo nimis* habetur. Equidem si quid summopere Sanctitas Sua exop-

tabat ac praecipiebat, id erat procul dubio ut christiana catechesis omni ex parte et cum omnimoda fidelium utilitate traderetur. Quoniam vero haec tanta commoda iam sunt apud vos comparata ac provisa, hisce certe contentus Beatissimus Pater est, qui ea omnia unde melius et opportunius praeceptis eius obsecundetur, conscientiae et iudicio vestris committit.

Dum Eminentiam Tuam ac Eminentissimum Cardinalem Archiepiscopum Coloniensem ceterosque in Episcopatu Borussico et Hassiae collegas de eiusmodi Pontificis Summi mente certiores efficio, altissimae existimationis sensus tibi aperio ac manus tuas humillime deosculatus, permaneo.

Eminentiae Tuae, humillimus et addictissimus vere famulus.

R. *Card.* MERRY DEL VAL.

Romae, die 21 Augusti 1905.

II.

PIUS X LAUDAT ET PROBAT ARCHISODALITATEM CUI NOMEN OPUS A CATECHISMIS, PARISIIS ERECTAM.

Ex audientia SS.mi, die 29 Novembris a. 1905.

Beatissimus Pater, libentissimo animo attendens florere in urbe Parisiensi egregiam Sodalitatem, cui nomen Opus a catechismis a S. M. Leone XIII, Decessore, probatam, et Archiconfraternitatis titulo ac privilegiis ornatam, talemque Sodalitatem cohaerere intelligens cum sensu ac spiritu legis quartae litterarum Encyclicarum *Acerbo nimis*, Archiconfraternitatem eadem laude et probatione sua augere dignatus est, eamque in omnibus privilegiis ac iuribus ipsi antea collatis benigna voluntate confirmavit, ita quidem ut qui nomen eidem Sodalitio dederint, praescriptis laudatae Epistolae Encyclicae plenissime satisfacere censeantur.

Datum e Secretaria Status, die, mense et anno supradictis.

R. *Card.* MERRY DEL VAL.

E VICARIATU URBIS.

PROSCRIBITUR IN URBE LIBER "LA QUESTION BIBLIQUE AU XX^e^ SIÈCLE," PAR A. HOUTIN.

Cum Nobis constet de consilio proxime evulgandi in hac Urbe Roma librum cui titulus *La question biblique au XX^e^ siècle* par *Albert Houtin*, Paris, Librairie E. Nourry, 14, *Rue N.-D. De Lorette 1906;*

Audita sententia aliquorum doctorum virorum, praedictum librum, auctoritate Nostra ordinaria, proscribimus atque proscriptum declaramus.

Itaque nemini cuiuscumque gradus et conditionis Nostrae iurisdictioni subiecto librum proscriptum aut vendere aut legere vel retinere liceat sub culpa lethali.

PETRUS RESPIGHI, *Card.* Vicarius.

L. ✝ S. FRANCISCUS *Can.* FABERI, *Secretarius.*

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

MONIALIS SIMPLICITER PROFESSA POTEST CUM SOLA MODERATRICIS GEN. LICENTIA, MUTARE DISPOSITIONEM REDDITUUM.

Beatissime Pater,

Sanctimonialis N . . . praemisso pedis osculo, humillime exponit quatenus, ante religiosam professionem, ita de propriis redditibus disposuit, iuxta normam proprio Ordini assignatam a S. Congregatione Episcoporum et Regularium 12 Iulii 1896, quae in Collectanea Andreae Bizzarri praescripta legitur pro Maristis in articulo *quod votum paupertatis*, ut illos quasi ex aequo suo fratri et propriae communitati cederet.

Iamvero frater nunc, ob auctas necessitates, maiori subsidio indiget, quod illi concedere oratrix in votis habet. Quapropter humillime postulat:—

I. An iuxta normas a S. Congregatione Episcoporum et Regularium, die 28 Iunii 1901 datas, possit cum sola superiorissae licentia dispositionem reddituum mutare?

II. Et quatenus negative, ut S. Sedes praedictam facultatem indulgere dignetur.

Pro qua gratia . . .

Sacra Congregatio Emorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super praemissis rescribendum censuit prout rescribit:

Ad I. *Affirmative.*

Ad II. *Provisum in primo.*

Romae, 2 Iunii 1905.

D. *Card.* FERRATA, *Praef.*

L. ✝ S.

PHILIPPUS GIUSTINI, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

I. The Biblical Commission, by authority of the Sovereign Pontiff, proclaims the arguments brought against the Mosaic authorship of the Pentateuch to be insufficient to dislodge the evidence of the traditional teaching of the Jewish and Christian Churches which assigns that authorship historically and as an inspired document to Moses the Hebrew prophet. In maintaining the traditional authorship of the Mosaic Code it is not necessary to assume a literal transmission of a text written or dictated by Moses. The Mosaic authorship simply implies that we have substantially in the Pentateuch the teaching of Moses, as he was inspired to commit it to writing for the benefit of his people and of posterity through trustworthy instruments. It does not exclude the idea that Moses availed himself of a previous revelation and of historical traditions, which in him received a sanction as being true so far as their truth was required to illustrate and confirm the revealed facts made known to him for the guidance of God's people. Nor does the integrity of the Mosaic authorship exclude subsequent revisions in the sense and spirit of the original authorship, by other men divinely guided to maintain intact the revelation conveyed through the writings of Moses, yet with such adaptations and alteratioms as would make that revelation better understood by others for whom it was secondarily, but not the less positively, intended as a source of truth and right living.

II. The Pontifical Secretariate of State issues a letter to the Bishops of Prussia, in which their zeal and method of teaching the Catechism is commended, showing that the prescriptions of the Encyclical *Acerbo nimis* had been anticipated in the German parishes in a way which left nothing to be desired.

Simultaneously we publish a letter by the Cardinal Secretary which warmly commends the work of the Archconfraternity in Paris, whose members devote themselves to the teaching of Christian Doctrine.

III. By a special letter to the diocesans of the ROMAN VICARIATE the Cardinal Administrator Pietro Respighi prohibits the printing and circulation in Rome of an edition of *La question biblique au XX^e siècle*, by Albert Houtin. It is an authoritative example of the proper use of Roman diocesan censorship as distinct from the censure of the S. Congregation of the Index. Our readers may remember that the same author's *l'Americanisme* was prohibited by the Index two years ago.

IV. THE S. CONGREGATION OF BISHOPS AND REGULARS confirms the right given to the Superior General of a Religious Community by the *Normae* to permit a subject who has made her profession by simple vows, after having assigned the income of her property, to change the disposal thereof in favor of a needy brother, despite the fact that one-half of the income previously made over to the convent would be thereby withdrawn from the community.

SEDULIUS (O'SHEIL).

Father of Irish Church Music.

To many readers the name of Sedulius will be strange, and stranger still will be the statement that he was an Irish monk of pre-Patrician days. The fact remains, however, that Sedulius, or O'Sheil, was a most distinguished hymn-writer of the early years of the fifth century. Indeed, he is the author of prose and poetry that have been embodied in the liturgy of the Catholic Church.

At once, an objection may be raised that the Irish had no letters before the advent of St. Patrick, and that there were no Christians in Ireland in the fourth century. This objection, in the light of recent research, cannot stand for a moment. It is now admitted by all Celticists and serious students of history that the pre-Patrician Irish were not only acquainted with letters, but that they had a literature. Aethicus of Istria, a Christian philosopher who visited Ireland about the year 300, distinctly asserts in his "Cosmography" that he had personally examined the Irish writings or sagas. This rare work is quoted as authoritative by Orosius in 420. But, apart from the testimony of Aethicus, there are numerous oghan stones still in existence, with inscriptions

from the third century onwards. And, as for the fact that there were Christians in Ireland long before the coming of St. Patrick, it is only necessary to quote St. Bede, who distinctly states that Palladius was sent from Rome in the year 430 "to the Irish who believed in Christ."

Irish scholars have proved to demonstration that not only were there lettered Christians in Ireland in the fourth century, but that there were also classical schools which produced brilliant Latin scholars. The great St. Jerome definitely alludes in two passages to the Irish. In one he says: "Ne recordaretur stolidissimus et a Scotorum pultibus praegravatus." Curiously enough, some inconsiderate writers have quoted this passage as referring to the Scotch, but it is absolutely certain that from the fourth to the eleventh century *Scoti* always meant Irish or natives of Ireland. St. Jerome had taken umbrage at the criticism to which a daring Irish writer had subjected his Commentaries, and so the great doctor of the Church alleged that Irish "stir-about" (porridge) obsessed the views of his critic. Apropos of this very passage Professor Zimmer falls into a gross blunder in his "Celtic Church in Britain and Ireland." He actually identifies the Irish critic as Pelagius, "who came from a Christian monastery in the southeast of Ireland," and he builds up a delightful theory of his own of the renown of "Irish heretics well versed in Greek and Latin," etc. The real fact is that St. Jerome's reference is to Celestine and not to Pelagius, who was a Welshman, and whose real name was Morgan. Zimmer, though a clever Irish scholar, is a poor historian, and one can only smile at the pretence of learning in a man who translates "in secretario" as "in a secret place"; who refers to an Irish manuscript written in the year 950 as "dating from heathen times"; who renders "non post multum" as "soon," instead of "not without opposition"; and who locates Clonfert in County Longford.

Even before the time of St. Jerome we find mention of Irish classical scholars. It is here sufficient to quote the great hymn-writer Prudentius, who was born in 348, in Calaborra. Like St. Jerome, he was annoyed by the caustic writings of Irish monks, and he thus gives utterance to his feelings:—

Semifer et Scotus senit, cane milite pejor.

Thus we are on perfectly safe ground in asserting that the Christian Irish of the fourth century could boast of men of letters, cultured scholars, whose writings claimed notice and whose stinging remarks wounded the susceptibilities of Prudentius and St. Jerome. Hymnody was only in its infancy in the fourth century and yet it is very remarkable that the early hymn-writers, namely St. Hilary and St. Ambrose, were Celtic Gauls. At this epoch the bardic schools of ancient Erin had made their influence felt in Gaul. Niall, King of Ireland, in the last decade of the fourth century made several raids on Scotland and Britain, compelled the Roman legions to fight for their conquest, and made a bold stand against Stilicho. Claudian describes for us the powerful navy of the Irish, the fierce and daring Scots, who, sailing from Ireland, "plowed the sea with hostile oars." And what more natural than the popularity of hymns in Gaul through the agency of the Irish bards! Several of St. Hilary's hymns give ample evidence of having been influenced by the Irish bardic system, and we know that St. Hilary was a Celtic Gaul. How strikingly does he use the Irish devices—quatrains, alliteration, end-rimes, etc. Again, the great St. Ambrose, a native of Celtic Gaul, breathes the spirit of the Irish rime-system. Only to quote one quatrain taken at random:—

Egressus ejus a Patre,
Regressus ejus ad Patrem,
Excursus usque ad inferos,
Recursus ad sedem Dei.

Of a slightly later date, our Irish Sedulius enriched the liturgy of the Western Church by his magnificent Easter hymn, and by his surpassingly beautiful Introit "Salve, sancte Parens," still included in the Roman Missal. Indeed, it is one of the greatest triumphs of Sedulius that his words should have been selected for the Introit of the Mass of the Blessed Virgin, the only instance in the whole Missal of a passage not taken from the Bible.

Unfortunately, like many another genius, scant details are forthcoming as to the early years of Sedulius, or O'Sheil; but it is quite certain that he was an Irishman and that he flourished in the first quarter of the fifth century—certainly before the year

430. The name Sedulius was borne by many distinguished Irish scholars from the eighth to the ninth century—and the Irish form of it is *Siadhuil*, or O'Sheil. His nationality is sufficiently attested by Dicuil, the Geographer—himself an Irishman—in his well-known treatise "De Mensura Orbis Terrarum" (written in 795).[1]

About the year 420 Sedulius delighted the Christian world with his glorious epic, "Carmen Paschale," and his abecedarian hymn, commencing "A solis ortus cardine," won instant favor. The device of an abecedarian hymn was a Celtic invention, and was used by St. Hilary and St. Ambrose. Its chief characteristic is that each strophe begins with the letters of the alphabet in regular succession, somewhat akin to the Hebrew method as found in the Lamentations of Jeremias, Aleph, Beth, etc. The famous hymn of Sedulius opens as follows:—

A solis ortus cardine
Ad usque terrae limitem,
Christum canamus principem,
Natum Mariae Virgine.

In all there are twenty-three stanzas, of four verses each. Another quatrain of the hymn runs thus:—

Hostis Herodes impie,
Christum venire quid times?
Non eripit mortalia,
Qui regna dat coelestia.

It is rather unfortunate that when portions of this hymn were selected for inclusion in the Roman Breviary by the revisers, in the time of Pope Urban VIII, the Irish characteristics were spoiled completely. The opening lines of the last-quoted quatrain, which has been assigned for the Feast of the Epiphany, was altered from "Hostis Herodes impie," to "Crudelis Herodes, Deum," thus destroying not only the abecedarian form, but also the alliterative design. We must, however, be grateful that the Irish melody which Sedulius composed for his beautiful hymn was retained, and I here give the Solesmes version of the first verse as sung at present, differing very slightly from the St. Gall version:—

[1] For a good account of Dicuil see the *Dublin Review* for October, 1905.

Crudelis Herodes.

Solesmes Version.

The Irish characteristics of this hymn tune, which is in the third, or Phrygian, mode, are very evident. In my "History of Irish Music" I have alluded to the beauty of melodies composed in the *E* to *E* mode, not to be confounded with the scale of *E*. To moderns, the effect of the hymn is as if one began in one key and ended on another.

In conclusion, I feel a special honor in being privileged to say these few words on the "Father of Irish Church Music," and I hope that at no distant date a critical edition of Sedulius will be available for those who may feel desirous of pursuing the subject. His verses have had unstinted praise from the most exigent scholars, and he has, not inaptly, been styled the "Christian Virgil." To us Catholics his crowning glory is the inclusion of his Introit in the Missal, and of his two hymns in the Antiphonarium. Let me add that the glorious musical traditions of Sedulius were followed by the school of St. Gall, and thus was perpetuated the influence of the Irish monks on the hymnody of the Church, an influence which is now being clearly demonstrated in the Vatican edition of plainchant, so capably edited by the Benedictines of Solesmes.

WM. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

PURVEYORS OF DEVOTIONAL SUSTENANCE FOR CHILDREN.

From time to time the REVIEW receives Books for Children, with a request by the publisher for favorable notice in our book review department. Although such books offer only in rare cases any opportunity for extended literary criticism, they are not on that account to be undervalued. It seems to us of the gravest importance that the catechisms, prayer books, readers, story books intended to inculcate religious doctrine and principles, should be of the highest type of excellence in respect both of the matter printed and the external form, such as typography, illustration, and binding.

It is a serious error to put any flimsily-made book of a religious character into the hands of the child, on the plea that such books must be cheap and that children do not take good care of such things. In teaching a child religion, our aim is to teach it reverence for things most sacred, and we wish it to esteem and love everything connected with or suggestive of those things. When we lead a child to pray, we lay stress on the necessity of that same reverence, and we employ numerous external devices to inculcate that reverence; this is a fundamental principle in true pedagogy, which stands at the very head of the written Revelation taught the children of Israel by Moses as the first step in man's approach toward God.

If, then, you give a child a beautiful picture, or book, you have practically told it that the thought conveyed by that picture or book is one of importance and one to be treasured, as we prize a valuable gift of any kind. If you give the child a cheap print or a book that is of less material value than the doll baby or toy horse it gets at Christmas, especially if the cover of the book is gilt in the manner of ginger-bread wrappings which the child knows he can secure by spending a few pennies, you have lowered its estimate of the religious treasure the book contains. Even if it be true that some children will be careless of beautiful things and quickly destroy them, they will retain an impression of their higher value as compared with the tawdry things which they can more easily replace. Hence, if it be urged that cheap things are best for children, owing to the carelessness of their habits, we

answer: Is it not our aim and business to lead our children to understand the value of religion by these external means of pictures and books, and by correcting the ignorance of their careless habits, so as to make them what they are not whilst under the more dominant influence of a careless home training? Education is not a humoring of the child, but a training of it. Surely it is an error to believe that a child does not see and feel the difference between a beautiful thing and one that is commonplace. The instinct of beauty and order is dormant, if not expressed, in all children, especially in girls; and it is the duty of the educator to bring it out and make of it an external habit which begets and in turn influences character.

We object to the cost and trouble. As for the trouble, it might be argued: You may stop your Sunday-school and your parish day-school for three months in the year with less likelihood of doing harm to the souls of your children, and to their taste, and love of prayer, and orderly conduct generally, than you do them by allowing their minds and hearts to take their estimate of religious duty and devotions and sanctity from the often grotesque and badly colored lithographs and the lacquered pasteboard cases of broken-lettered print, on greyish paper, from which they recite mechanically their prayers.

The innate sense of propriety which made the medieval religious spend years in decorating a single volume of devotion and bind it with clasps of silver and gold, or which makes the peasant girl in Southern France to-day reverently wrap her prayer book in a cloth of silk, is sure to preserve the child from sin and worldliness more effectually than the soulless repetition of the words in the Catechism, unless its lessons are enforced by the example of reverence.

For a like reason, a moderate sum spent by a priest to supply children with beautiful objects and books of devotion (where their parents may be too poor or perhaps too ignorant to pay the necessary price for such things) is an even better investment than frescoing the church or making other very desirable efforts to render the church building attractive. Happily, most of the religious who teach our schools appreciate this fact and do what they can to foster this sense of beauty in devotional things; and

indeed it is one of the great features that render the education of religious teachers superior to that of seculars or of men, who often lack the appreciation of taste as an ally to religious reverence.

The immediate occasion of the above remarks has been given by some prayer books recently sent us. One of these, styled *Little Manual* and published by a zealous Wisconsin pastor, is particularly good in its matter, simplicity, and form. It is well-printed and small, lacking nothing that a child should know of prayers, duties, pious practices. Apparently, the effort to make it very cheap, as though the child's book must be sold at a child's price, has caused some sacrifice in the get-up of the booklet. The cold, black binding and frontispiece, a picture of the Sacred Heart, may speak to a grown person of devotion; to a child it is a puzzle which will make it think—if it think—that our Lord was not very beautiful, and that brother Jamsie's picture in the gold frame, made at the photographer's, is much prettier. Why should we not give the child what it needs?—one or more beautiful, colored pictures in a neatly-printed, handsomely-bound book. Leave the cheap books for the old folk in whom faith has grown strong and who are not scandalized by appearances. The manual we mention here is not by any means as bad as hundreds of children's prayer books; in fact it must, in view of its price (5 cents), be considered an admirable production of its kind. But we contend for the best standard.

A thoroughly satisfying specimen of children's books comes to us in the shape of *The Lessons of the King*. The author is a nun of the Religious of the Holy Child Jesus. These nuns demonstrate their excellence in method by the character of the publications which issue from the mother-house at Sharon, primarily for its own pupils, but occasionally, as in the present instance, through a secular publisher, for wider benefit. Mother St. Peter understands and enforces the principle of pedagogy which does not limit its application to the telling of beautiful stories illustrating the life and teaching of our Divine Lord for children, but which insists also upon that chasteness, likewise, of outward expression to which the publisher, through printer and illustrator, has well conformed, not only in this volume, but in the series of *Five O'Clock Stories*, *Mary the Queen*, and other publica-

tions from the same commendable fountain. Suffice it to have mentioned these two examples of what we should aim at in providing printed matter for our children.

We pledge our faith and good-will to our readers that we shall not notice in this magazine any book for children which is not a joy to them and a promise of religious influence in the truest sense of the word. The cheapening of religion through cheap crosses, medals, pictures, books, chalices, vestments, is essentially a destructive work where absolute necessity and dire poverty do not excuse it. It has caused strangers and pagans to take up our trade of devotional articles. We have Law and Order Societies, Pure Food Inspectors, Social Settlement workers, whose aim it is to promote self-respect and a healthy atmosphere and human joy by cleanliness in the moral and physical order, and by inculcating the esthetic sense. There is reason and room for such movements. We priests can do more, a thousand times more, by the very influence of our presence, our suggestions, and a little sacrifice now and then of money for new and neat articles of devotion, including scapulars, crucifixes, pictures, which Catholics are in the habit of having near them and which often, as we find them, prove anything but the truth of the adage that "cleanliness is next to godliness," or that virtue, as the Greek word "art" suggests, is the same as "beauty."

THE INVOCATIONS TO THE SACRED HEART AT THE END OF MASS.

Qu. Some time ago the REVIEW published an invocation to the Sacred Heart which the Holy Father had ordered to be joined to the usual prayers said in the vernacular after Low Mass. Is this invocation to be said once or thrice?

Resp. The invocation *Most Sacred Heart of Jesus, have mercy on us,* is said three times. It is not obligatory, unless the Ordinary of the Diocese has made it so. But the celebrant is at liberty to add it even where the bishop has not prescribed it, and it certainly accentuates the devotion of the people, whilst it forms a very suitable conclusion to the customary prayers, in place of the sign of the cross by which some priests deem it necessary to end the recitation. The latter is not necessary.

BLESSING OF THE FONT AT PENTECOST.

Qu. I am mindful of the fact that Pentecost is still far off. But we have had some discussion here on the subject of the objection to bless the font outside Holy Week, when custom is absolutely against it. Last year I did it. My neighbor came and remonstrated with me, saying that it is not done at the cathedral and that the bishop is the diocesan legislator whose example in such cases is a sufficiently expressive indication that it is not to be done. "By your blessing the font on Pentecost Saturday," said my neighbor, "you publicly direct attention to the omission of it on the part of your superior and some very respectable priests;" and he quoted St. Paul about not scandalizing one's brother by doing odd things. Shall I have to omit the blessing in future because the cathedral authorities omit it?

Resp. The general law of the Church in liturgical matters is not regulated by the action of superiors, nor has any authority short of the supreme legislative body in the Church the right to alter or abrogate any part of the prescribed ceremonial. The law is very simple: "Aquam baptismalem in parochiis esse benedicendam in sabbatis Paschae *et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet.* (S. R. C., 13 April, 1874.) There was certainly good cause for the neglect of the practice in the days of missionary toil when the faithful were scattered and cathedrals were "shacks;" and in some cases the neglect is still an outcome of necessary circumstances which no one may blame. But the liturgy is a thing that can be adopted, like the fashion of our houses and dresses; and where there is a parish church or a cathedral with the proper appointments for the ministration of the baptismal rites, the law becomes obligatory, and no tradition or custom can dispense in conscience from this obligation.

THE PHYSICIAN IN PRESENCE OF APPARENT DEATH.

To the Editor of THE ECCLESIASTICAL REVIEW:—

After having read the instructive articles on "Death, Real and Apparent" in the REVIEW, which articles you speak of as since having been published in book form, I mentioned the subject to a physician of my acquaintance, asking him whether he was familiar with the

facts stated by Fr. Ferreres. To my surprise he answered: "Yes," but added that doctors hesitated as a rule to apply the remedy suggested unless there were special indications to make them believe that animation was only suspended. "If he were to undertake, in every case where ordinary death symptoms appear, to test the actual extinction of life by assuming that the patient *might* be revived, the individual physician would subject himself to the constant danger of being charged with malpractice. For if these violent tests should fail, the relatives of the families might protest that they should never have been applied, and that perhaps they induced actual death. The ordinary precautions which allow the body to be exposed for several days before burial, and the process of embalming, would in nearly every case allow signs of revival to occur spontaneously. The fact of decomposition setting in after two or three days makes death quite certain. Hence we never resort to these means unless there is positive reason to assume the existence of latent life, and then any misunderstanding of the physician's action is usually prevented by having an assistant practitioner to coöperate in the revival."

I think this is worthy of being remembered when the question of a priest's action in such cases comes up. To my mind the entire significance of Fr. Ferreres's argument consists in this, that it allows the attendant priest who is called to a sickbed when it is seemingly too late, because the patient appears to have breathed his last, still to give him the Sacrament of Extreme Unction and to recite the prayers for the dying in the rubrical language. In most cases this would have to be done either privately or in such a way as to make the action intelligible to the bystanders, who naturally assume that the Sacrament can no longer benefit one who is dead.

PRESBYTER.

Criticisms and Notes.

A HANDBOOK OF LITERARY CRITICISM. By the Rev. W. H. Sheran. New York: Hinds, Noble & Eldredge. 1905. Pp. xi—578.

AMERICAN LITERARY CRITICISM. Selected and edited by W. M. Payne, LL.D. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. xii—318.

No more suggestive stimulus to the study of literature could well be found than that which is conveyed by the following words of Cardinal Newman: "If the power of speech is a gift as great as any that can be named; if the origin of language is by many philosophers even considered to be nothing short of divine; if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated; if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West, are brought into communication with each other; if such men are, in a word, the spokesmen and prophets of the human family, then it will not answer to make light of literature or to neglect its study; rather we may be sure that in proportion *as we master it* in whatever language *and imbibe its spirit*, we ourselves shall become in our own measure the ministers of like benefits to others, be they many or few, be they in the obscurer or the more distinguished walks of life, who are united to us by social ties and are within the sphere of our personal influence." Nothing could be more eloquently apologetical for books such as those here introduced, since these works are expressly adapted to afford that mastery and absorption of the spirit of literature to which the words emphasized by the reviewer in the foregoing passage call attention, and to which Newman ascribes such beneficent influences. For the way to the mastery of literature lies not simply through the reading of many books, nor even the practice of much writing, imitative or productive, though both are highly serviceable and in a measure indispensable. Rather does it lead through the patient study of structural elements, forms, and the contents of the literary art. Now it is as an aid to such study that the first of these two books at hand commends itself. The author, who is a professor in St. Paul's Seminary, Minne-

sota, gives the reader the benefit both of extensive specialized research and of considerable experience in the lecture hall, and he does this with a method as coherent and perspicuous as the ground covered is comprehensive.

Beginning with the elementary *art form*, the word, he analyzes the growingly complex structures, the sentence and the paragraph, which constitute the complete composition. The art-content comprising such qualities as sublimity, beauty, feeling, wit and humor, melody, and personality, are next described; and the way is then prepared for a detailed study of the various prose forms—the letter, the essay, biography, history, the oration, fiction, the novel—and of the poetic forms—the drama, the epic, the lyric—the familiar types into which literature has historically differentiated itself.

The program here outlined is decidedly didactic and probably uninviting to the general reader. It should, however, be noted that the book is designed for use in the advanced school and college, and for this its matter, method, no less than its typographical arrangement, eminently adapt themselves. At the same time the requirements and taste of the average reader have been subserved by a copious interspersion of criticisms from eminent men of letters—citations which in illustrating the text lend it a more liberal interest.

While the reviewer finds so many excellences in the book, he cannot ignore certain defects. First of all, taking the work as a whole, it manifests no coördinating principles. A handbook of criticism ought surely to bring out into distinct relief the psychological principles upon which all art—especially literary art—is based, and which constitute the canons or rules whereby any production of art must be judged and evaluated. One fails to discover these principles in the present work. The mature mind may indeed be able to gather them from the matter collected and dissected, but the students for whom the book is primarily intended will hardly be gifted with the adequate maturity. Secondly, there is an evident want of "good form," in the six-times reiteration of the expression "this handbook" within the limits of a page and a half of the preface, or where the author speaks of Professor Max Müller, as "late of Oxford," even though he "did suggest the plan of this handbook, and make some valuable suggestions as to the selection of the subject-matter." Thirdly, one notices certain inaccuracies that betoken an uncritical eye. Thus, for instance, "large movements in human history" have not "crystallized fragments" (p. 10); "the adjective," if it be sufficient to constitute

"the flesh dressing out the skeleton," is hardly large enough to warrant its being "called the cloth of gold on the field of literature" (p. 13); the close reiteration of the word "reveals"—to say nothing of the change of pronoun—does not *reveal* the *elegance* whereof the paragraph at page 46 treats. These and other such defects which might be noticed are of course imperfections that touch only the surface of a book whose substance exhibits so many more obvious excellences.

Not the least of these obvious excellences is the extensive bibliographies for "select reading" given in the appendices corresponding to the main divisions of the work. So very full indeed are these lists that one would not much miss the mention of such writers as Renan, Harnack, Lea, Dumas ("Monte Cristo"), Victor Hugo ("Les Miserables"), Zola ("Rome and Paris").

While the work just described deals systematically with the theory of literary art, the second volume at hand, "American Literary Criticism," exhibits that art in its historical development in this country. The editor's introductory essay sketches the rise and progress of criticism in the United States. Of necessity the narrative is brief, not simply because of the spatial limits of the volume but rather because, on the one hand, the period covered is relatively short, and on the other hand the main body of the work is itself occupied with the typical representative examples illustrative of the chief stages in the development of American criticism. Nevertheless the brevity of the sketch does not render it obscure or uninteresting. The twelve authors from whom selections are given range from Richard Dana (1787–1879) to Henry James (1843 ——). Between these two names we find Riply, Emerson, Poe, Margaret Fuller, Lowell, Walt Whitman, Whipple, Stedman, Howells, and Lanier. All these writers, it will be seen, belong to the nineteenth century, for within this period is embraced whatever writing of any critical significance has thus far been produced in this country.

Excluding writers born after 1850, the number of authors selected has been necessarily limited to the dozen just mentioned. The selections, however, from these fairly representative sources are valuable, typical as they are in each case of the critical estimates, methods, and tendencies of the respective writers. While, therefore, one may regret that the literary criticism produced during the closing decades of the last century has not been more adequately illustrated, the exclusion of contemporaries has been compensated for by the inclusion

of writers whose work, having receded somewhat into the perspective of the immediate foreground of history, may be more impartially estimated.

ESSAYS. The Ghost in Hamlet, and other Essays in Comparative Literature. By Maurice Francis Egan, LL.D. Chicago: A. C. McClurg & Co. 1906. Pp. 325.

There is much to interest the cleric in these essays of one of our most popular Catholic writers. He not only interprets for us various phases in the writings of Shakespeare which instruct us in the art of life, and incidentally pictures for us Calderon, who upon the English dramatist's death absorbed the sunlight of the literary firmament, but he urges the study of the great classics upon practical grounds, the motives of which appeal not only to the teacher of youth but to the man who would shape and direct or reform his principles of usefulness. Above all, he argues—in an essay on "Some Pedagogical Uses of Shakespeare"—in behalf of literary study as a fashioner of good taste; and of good taste he rightly says: "It seems to be forgotten that good taste is one of the surest tonics for moral thinking." He believes with Brother Azarias and the host of noble minds that have undertaken to awaken the moral sense in the uses of art, that the education of the spiritual sense is powerfully aided by the appreciation of the truly beautiful which creates that habit of mind and feeling called good taste. Few things in the life of the priest or of any leader of men are more powerful in their influence on others for lasting good than the possession of that subtle charm of taste by which all that is capable of chivalry and noble effort is first attracted, then assimilated and doubled for the defence of divine principles. This and similar qualities in literature the author brings out by means of apt illustrations which suggest the value of comparative study of great writers.

THREE AGES OF PROGRESS. By Julius E. Devos. Second revised and enlarged edition. Milwaukee, Wis.: The M. H. Wiltzius Company. 1906. Pp. xxxvi—387.

THE KEY TO THE WORLD'S PROGRESS. Being an Essay on Historical Logic. By Charles S. Devas, M.A. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. xi—321.

THE CHURCH AND THE WORLD. By the Very Reverend T. Le Menant des Chesnais, S.M., Vicar General of the Diocese of Christchurch, New Zealand. Dunedin, New Zealand: The Tablet Publishing Company. 1906. Pp. 350.

Three books from as many continents—West, East, South—and each treating of the Church from a different point of view, yet all

mutually supplementary. Surely, the Church is Catholic, and that not only in time and space, but also in the sum of her teaching.

Of Father Devos's *Three Ages of Progress* something was said in these pages when its first edition appeared about five years ago.[1] In the meantime it has undergone considerable revision and enlargement. Possibly it might be still further revised by toning down a certain tendency to exaggeration ; for instance, as the reviewer noted of the former edition (p. 348, now p. 381), where it is stated that "The Protestants . . . give rise to every error," etc. Apart from the distasteful use of the article *the*, the expression is excessive and unnecessarily harsh as well as untrue. Statements of this kind show a lack of restraint, and do harm to a book which, as was previously shown, possesses many decided excellences.

While Father Devos may be said to approach the history of the Church from the side of its philosophy, Mr. Devas approaches philosophy from the side of the Church's history. The former author makes good his thesis that the history of the Church is as a fact the story of the progress of humanity from a lower to an ever-advancing, higher status of true perfection ; while the latter author establishes the proposition that the Church in her very principles and construction holds the only answering key to the world's progress—that if we are to find the explanation of the history of humanity we must seek it in the idea of the Church, and her historical life. *Weltgeschichte* is intelligible only as *Kirchengeschichte*, and vice versa. If God may be conceived, in Father Tyrrell's terminology, as "the hidden synthesis of irreconcilables," the supreme infinite Reality wherein the apparent antitheses of things finite are reduced to a conciliating unity, the same conception is equally applicable to that organism wherein the Divine Nature utters itself in the highest and fullest manner, the Catholic Church. In the Church therefore we may rightly expect to find, so far as it is now given us to find, a solution of the enigmas of life, a reduction to some mediating synthesis wherein are carried up to a unifying and somehow illuminating centre the conflicts and contrarieties of human history. This, though expressed in other and more varied terms, appears to be the dominating idea of Mr. Devas's work. He has singled out some of the more obvious "antinomies" apparent in man's career on earth. These he reduces to ten and shows how in the Church alone they are given a rational, even if not

[1] See REVIEW, January, 1901.

a completely satisfying, conciliation. They are as follows: (1) the Church seems to be opposed to intellectual civilization and yet to foster it; (2) and to be in opposition to material prosperity and yet to further it; (3) the Church represents a religion of sorrow and yet of gladness: teaches an austere and yet a joyful morality; (4) appears to be the opponent and yet the support of the State: its rival and yet its ally; (5) she upholds the equality of men and yet the inequality of property and power; (6) the Church is full of scandals and yet is all holy; her law is at once difficult and yet easy; (7) she upholds and yet opposes religious freedom and liberty of conscience; (8) the Church is one, and yet Christendom has ever been divided; (9) ever the same she is yet ever changing; (10) ever being defeated she is yet victorious. Obviously these antinomies are but replicas of the perennial contrarieties between the dual law in man's members, reiterations of the ceaseless conflict between right and wrong in human life, and between the organized embodiments therefore in human society. No less obviously, again, are they the ubiquitous characteristics of universal history, and consequently they are equally prevalent within the Church. But there is this difference that, whereas in the intellectual and social life of the individual and the race they remain insoluble enigmas, in the life of religion, organized in the Church, they receive something like a solution. This Mr. Devas seeks to establish and he does so with as much success as the matter seems to allow. He introduces his treatment of the ten antinomies with a highly interesting and instructive dissertation on the Course of Civilization, wherein he analyzes in an unusually thorough manner the meaning of the terms civilization and progress, and sets forth the various solutions that have been offered to the world-problem by pantheism, materialism, and theism, by "Fore-Christians," "After-Christians," and by the Catholic Church—ending this introductory section of his work with a careful delimitation of the character of the solution that can be expected to the riddles of existence—to which delimitation he again recurs at the close of the book.

While, then, he claims that the Church alone offers an answer to those enigmas, it must be remembered that the solution is not a demonstration, the evidence not irresistible, the motives of assent persuasive but not necessarily convincing. Nevertheless, the obscurity is not greater than that which shadows all other matters wherein morality and religion are concerned. At best we do but see men as it were trees walking: the really true is ever set in *umbris et imaginibus*.

Still it is not nothing if, approaching the perplexities of life from this higher point of view, from the supreme synthesis wherein the Creator of the Universe, the Redeemer of men, and the Sanctifier of souls expresses Himself in the Church, we find that the light which is radiated on at least the summits and the descending hills, even if it does not penetrate into the valleys or the lower lying ravines, is reflected back to its source, lending thereto a new, though indeed a dimmer, illumination. Something surely is gained if the point of vantage is seen to be confirmed by that very degree of vision which it affords to the beholder. It is not the least of the merits of Mr. Devas's work that, while it focuses on the world-problem the light which God reveals through and in the Church, it in no wise conceals the fact that the difficulties and obscurities do and always will remain. Moreover, the author's long and intimate acquaintance with economic and sociological studies has enabled him to give to the treatment of these philosophico-religious questions a wealth of fact and illustration, a tissue of concreteness, that sustains the reader's confidence no less than his interest. The abstractness, vague generalities, and platitudes that too often characterize the discussion of problems of the kind, are absent from this work. Although a contribution to the philosophy of history, it keeps so close to the concrete data that it might likewise be called a proximate religious interpretation of the facts of experience, intellectual, social, and moral.

The work placed third on the list above—*The Church and the World*—is a more directly practical production than the two preceding. The author declares it his aim "to present fact and argument to plain folk in a plain and simple way, divested of needless frills of speech and figures of rhetoric." He writes primarily in the interest of Catholics in his own far-away region, of those "who live in an atmosphere that is not favorable to religious belief, or who are day by day or from time to time exposed to the current objections that are advanced by adherents of the Reformed creeds against Catholic faith and practice." Hardly second to these he has in mind readers of an alien faith, hoping as he does that a fuller knowledge of the beliefs and practices which he explains may lead them to the One Fold and the One Shepherd. The subjects treated in the volume cover a large domain, doctrinal and practical, scientific, historical, and social; and both in respect of the matter and the method the volume well deserves the approving words of the Bishop of Christchurch, who calls it "a

very mine of ecclesiastical wealth, quite a theological encyclopedia, touching upon the most absorbing topics of the day and not only in a manner edifying and instructive, but highly interesting." Amongst the latter topics thus alluded to may be mentioned divorce, capital and labor, the theatre, the press, education, indifferentism, man's origin, science and revelation, the family, public opinion, the Bible. The other topics discussed range over the main area of Catholic doctrine and religious life. One of the noteworthy features of the volume is the summaries that precede each chapter. These with the corresponding headings within the chapters themselves give the work a direct adaptation to sermon and lecture, in which connexion the clergy will find it eminently useful.

SOCIAL PROGRESS. An International Year Book of Economic, Industrial, Social, and Religious Statistics. By Josiah Strong, Editor-in-Chief. New York: Baker & Taylor Co. 1906. Pp. 337.

No general encyclopedia can long be abreast of the advances constantly being made in the various branches of science, art, industry, commerce, politics, and the rest. The annuals with which the managers of these colossal undertakings sometimes endeavor to keep them up to date are cumbersome, and complicate the main body of the work. Hence the value of the wieldy volume that one can keep always at hand for ready reference. Amongst convenient helps of this kind the book here indicated deserves special commendation. It contains pretty much that quality and quantity of information the student and general reader are most likely to look for. The matter is conveniently arranged and tabulated. A good general index places the large mass of facts under easy access, while a cumulative index refers the student to topics treated in the two preceding issues of the annual but omitted in the present volume. Subjects pertinent to Catholic interests have received some, if not just adequate, consideration. As Chautauqua is mentioned, one might expect some allusion to the Catholic Summer School movement. In view of our immense system of parish schools, a place for this topic might well have been found under education; nor should the Federation of Catholic Societies in this country be omitted in a manual of social and religious statistics. Nevertheless, the book will grow with successive years as it has with the past two, and the editors will doubtless find their way to the desired information on these and other kindred subjects.

TRACTATUS DE VERA RELIGIONE: DE ECCLESIA CHRISTI; DE DEO CREATORE; DE DEO REDEMPTORE: DE SACRAMENTIS, quem in usum auditorium suorum concinnavit G. Van Noort, S. Theol. in Sem. Warmundano Prof. Amsterdam: G. Van Langenhuysen. Pp. x—207; 231; 203; 208; 412.

NOUVELLE THÉOLOGIE DOGMATIQUE. "Les Sacraments" (Part II): "Les Fins Dernières." Par R. P. Jules Souben. Paris: Beauchesne et Cie. Pp. 137; 137.

HISTOIRE DE LA THÉOLOGIE POSITIVE. Par J. Turmel. Paris: Beauchesne et Cie. Pp. xiv—440.

The endeavor on the part of theologians to bring forth the new together with the old is being constantly accentuated of late, nor need one go beyond the three works here presented for an exemplification of this laudable tendency. The Abbé Turmel's "History of Positive Theology" embodies the praiseworthy effort to apply to theological studies the modern historical method; Père Souben's "New Dogmatic Theology" is a popularization, in the better sense of the term, of its subject-matter, while Dr. Van Noort's "Tractatus" forms a systematic exposition on the well-known lines of the dogmatic theology of the School.

To begin with the latter work. The author, having constructed it as a text for his class lectures, has wrought it out with that method, and given it that limitation of matter and development which experience has taught him to best subserve the requirements of seminarians. The work reflects this adaptation throughout. The theses are brief yet comprehensive, the argumentation is succinct yet solid, the style everywhere simple and luminous. In a word, these treatises make model text-books. The author's theological temper is made plain in the introduction of that crucial tract "De Deo Creatore." He there alludes to the growing tendency of some Catholic exegetes to interpret the first eleven chapters of Genesis as "latiori tantum atque improprio sensu historica." While showing all due regard for the more or less plausible reasoning on which this tendency and the other rational theories of Biblical critics are based, he nevertheless determines that in those matters which concern not the substance but the setting and concrete form of dogma "a communi Patrum ac theologorum uno totius populi Christiani intellectu non recedere." The discussion of theories which diverge from this *communis consensus* has its legitimate place in the books intended for the learned but not in those designed for the immature. "Novas criticorum sententias nec

taceo nec insector, intellectum traditionalem generatim sequor et excolo, judicium et censuram iis relinquo qui successionem habent ab apostolis et cum episcopatus successione charisma veritatis secundum placitum Patris acceperunt."[1]

Turning to the second of the works before us, we find in it the completion of a course of dogmatic theology, the major part of which was previously reviewed in these pages (November, 1905). Of the present two closing sections of the work, treating respectively of the Sacraments (Penance, Orders, Matrimony) and the "Novissima" (Death, Hell, Purgatory, Heaven, Resurrection, Judgment), it will be enough to repeat that the work within its compass forms a relatively complete, solid, timely system of Catholic belief, presented in an attractive form—a work to serve as supplementary reading for the student of divinity and a source of valuable material for the use of the clergy and the educated laity. We say relatively complete, for a section on fundamental theology or apologetics would be required to give the work its full roundness. It is to be hoped that the author will determine to supply this part needed to the integrity of the whole.

While the latter work gives a new form to the traditional content of theology as systematized in the first of the above works, the third book on our list is devoted to a branch of theology the importance of which can hardly be overestimated in these days when no department of knowledge is recognized as justly dealt with unless explored in the light of its history. The volume is the third to appear in the *Bibliothèque de Théologie Historique*, a series of monographs planned to embrace some sixty studies on various subjects and aspects of theology under the direction of the professors at the Catholic Institute, Paris. In a preceding volume M. Turmel had traced the history of Positive Theology down to the Council of Trent. A not insignificant sign of the value of that work is the fact that within a short time it has passed into a third edition. The present volume continues the history of positive theology from the Tridentine to the Vatican Council. Obviously, the field thus confronted is too vast for the limits of a single volume; hence the author has been obliged to confine himself to the two central points of attack and defence—the Rule of Faith and the Papacy. Prior to the sixteenth century the general doctrine of the Church on these heads was scarcely questioned and consequently called for no technical definition or apologetic. From the days of

[1] S. Iren., Haer. iv, 26, 2.

Luther and Calvin the case has been quite the reverse. It is around these fundamentals of Catholicism that the religious battles have been almost continually waged. The value of tradition; the existence, nature, and extent of inspiration; the interpretation of Sacred Scripture; the necessity of a living authority, its infallibility and object; the properties and notes of the Church—the bare mention of these subjects, which form the main headings of M. Turmel's study, suggests endless series of controversies. Moreover, the origin of the papacy, the Scriptural and Patristic arguments for its divine origin and its perpetuity; the attributes of the papacy—papal infallibility, the relation of the pope to the general episcopate; the ecumenical councils; the temporal power of the pope—what tremendous religious and intellectual, to say nothing of social and political, struggles come before the mind at the suggestion of these topics in the author's treatment. No one who takes a serious interest in the things of the soul—and what priest does not?—can fail to desire to know the origin, the progress, the methods of the strife of minds about these, the groundwork of the Church. The story of these struggles as told by M. Turmel is hardly less graphic than it is scholarly. One does not look for entertainment in a history of controversy; but in this case the author has brought to his task—a labor, it would seem, of love—a sympathetic imagination, no less than a richly-stored memory and a discerning intelligence—the art of narrative as well as the mastery of fact and argument. The result is a work as interesting as it is informing—a work, moreover, that no ecclesiastic who wishes to know as he should, how the doctrines of his faith, which he studies scholastically in his dogmatic theology, have in the lapse of time and under the stress of attack and defence come to be developed and formulated as they are, can afford to leave unread. The professor of dogma, as well as the student, will undoubtedly find the work highly useful as bringing within comparatively easy limits, compact shape, and attractive form, a very large amount of relatively necessary information concerning some of the most important truths of faith and theology.

PRATIQUE ET DOCTRINE DE LA DEVOTION AU SACRÉ CŒUR DE JESUS. A l'usage du clergé et des fidèles. Par A. Vermeersch, S.J., Prof. de théologie. Paris, Tournai et Bruxelles: H. & L. Castermann. 1906. Pp. 606.

Portions of this volume have already appeared under the titles "Il m'a aimé" and "La Consecration au Sacré Cœur de Jésus."

As arranged in the present plan, with the additions of different groups of meditations and devotional exercises, it would be difficult to make up a manual that furnishes a more complete repertory of all that pertains to the special cult of the Sacred Heart than this volume.

It may seem strange at first sight that the author should invert the logical order of things and subordinate the doctrinal portion of his work to the practical exercises. Yet, as he well says, the elements of the devotion are sufficiently well-known to Catholics who are in any way familiar with the spirit of the Church, and it is by practice that they come gradually to appreciate its sublimer teachings and to enter more intimately into the secrets of its attraction. In the material order it is action which begets methods whence science derives its rules, and in like manner we are brought to the meditation and contemplation of the beauty of Divine Love by acts of worship to the Sacred Heart.

It was a happy thought of the author to preface his treatise upon the practical exercise of the devotion by Father Croiset's sketch of the perfect lover of Jesus Christ. It is like a sign-post inviting the passer-by to enter. "The true lover of Christ is a man who sets no store upon his own acquisitions; he makes no pretense or show, and seems wholly free from ambition. Severe in all matters that regard himself, he is ever ready to make excuse for the shortcomings of others. High-minded without affectation; pleasant without condescension; obliging without a thought of self-interest; exact without being scrupulous, he has his mind forever fixed upon God, without being inattentive to the requirements of duty and courtesy around him. Never idle, he is yet never so preoccupied as to be forgetful of what nature exacts by way of relaxation, for he keeps his mind and heart upon the demands of the one great object in life, his eternal salvation. Though he has a low estimate of himself because he recognizes his faults, he esteems others for the good qualities which his charity manages to discover in them."

The practical part of the volume sketches for us the purpose, method, and exercise of one's life's consecration to the service of the Sacred Heart. The various acts and formulas of consecration as we find them in the lives of Blessed Margaret Mary, of the Venerable P. Colombière, of the Sovereign Pontiffs and S. Congregations, furnish an approved norm for this consecration. The next section proposes a method of mental prayer (according to St. Ignatius) and a series of meditations upon the functions of Jesus Christ as Mediator, and our

office as disciples. A separate chapter is devoted to reflections for a novena to the Sacred Heart, and another to short exercises for every day of the month of June, dedicated to the Divine Heart. The reflections are very attractive as well as original. A third section is devoted to vocal prayers, acts of reparation, invocations, and practices of devotion, chosen from approved sources and in many cases with the liturgical text in Latin aside of the translation. The second half of the book deals with the doctrinal part of the devotion. It explains the object and nature of the cult, the various exercises and prayers, explains in particular the Litany of the Sacred Heart, and treats exhaustively the "great promise." An appendix gives the necessary references to indulgences and privileges attached to the various devotions contained in the book.

LA COSMOGONIA MOSAICA en sus relaciones con la ciencia y los descubrimientos historicos modernos. Por el P. Juan de Abadal, S.J. Con licencia. Barcelona: Gustavo Gili. 1906. Pp. 105.

P. Abadal is already known by his alert activity in arousing the slumbering Catholic consciences in Spain to a sense of responsibility and to the necessity of voting properly at the legislature and municipal elections, in order that men representing sound Catholic principles might be chosen to represent the national aspirations so as to repel the growing aggressiveness of the Socialist element. The admirable Jesuit organ *Razón y Fe* had taken a firm stand in this matter, despite the opposition of the Bishop of Madrid, who argued that the editors of the magazine were unduly meddling in politics. But the Holy See soon quieted the Bishop's fears by pointing out that under present conditions in Spain religious interests were at stake and that the public welfare depended on the issue of the elections; wherefore it would be the duty of every Catholic to coöperate in effecting the choice of worthy representatives in the legislature and administration who would not sacrifice the Catholic rights of the people to the godless policy of the lodges.

In his present modest volume the author shows a no less practical sense of popular needs when he enters upon an examination of the Biblical problem of Creation, which agitates the educational and religious world of to-day, and demands some intelligent answer from every ordinarily cultured person. P. Abadal gives in the first place a clear statement of the question, defining the various tenable positions within legitimate Catholic and doctrinal grounds. In doing so

he marks with particular emphasis those views of the extreme idealistic or rather the semi-mythical school of interpreters which seem to him inadmissible from the dogmatic point of view. As a further step in his argument he takes a positive stand in behalf of the so-called "concordist" interpretation which admits a continuous parallelism between the Mosaic cosmogony and the development phases indicated by cosmical and paleontological science. This keeps us to the "period" theory in judging of the work of the hexaemeron. P. Abadal discards the notion that Moses borrowed his conceptions of the Biblical cosmogony from the older Assyrian or the Egyptian traditions, and contends that the author of Genesis, whatever recognized traditions he may have had in mind, presents to us an account purified by the breath of divine inspiration and therefore superior to any mere historical document.

The concluding portion of *La Cosmogonia Mosaica* is devoted to the demonstration of the actual harmony between the results which geological and in general archeological records furnish, and the teaching of the inspired volume on the process of creation by evolution.

The book thus presents a brief résumé of the arguments from theology, science, and history which make for an interpretation of the sacred records more in accordance with critical reason as illustrated by modern research than the purely literal interpretation in which the childlike faith of our forefathers saw no difficulty.

SUMMA APOLOGETICA DE ECCLESIA CATHOLICA ad mentem S. Thomae Aquinatis. Auctore F. Mag. J. V. de Groot, O.P., ad Universitatem Amstelodamensen. professore. Editio tertia. Ratisbon: Fr. Pustet & Co. 1906.

A third edition of De Groot's "Apologetics" is very welcome and deserves to be better known than it appears to be among English-speaking Catholics. The author treats of the ten authoritative sources whence theologians draw their arguments. Thus we have treatises upon the Authority of the Church, of the Roman Pontiff, the Councils, the Fathers and Theologians, of Sacred Scripture and Tradition, of Reason and History. Of course, the Church is the primal authoritative source of argument, and the treatise upon its existence, nature, and authority, constitutes the greater part of, and gives the title to, the whole book.

P. De Groot has a very good knowledge of the Anglican question, and it is a pleasure to find Cardinal Newman's controversial works so

largely quoted. The new edition contains two chapters of great value, namely, those on the Neo-Apologists or Immanists of France, and on Inspiration. The latter chapter has been entirely rewritten and gives in a convenient form the conflicting views which are so much in the air to-day. The whole book is essentially modern, and not the least valuable feature of it is the copious and recent bibliography to which references are given on nearly every page.

INSTITUTION RECIPES (in use at the Johns Hopkins Hospital and Drexel Institute Lunch Room). By Emma Smedley, Instructor in Domestic Science, Drexel Institute, etc. For sale by the author, No. 6 East Front Street, Media, Pa. Pp. 121.

Although priests are rarely called upon to exercise the functions of a cook or nurse, since their duty is to provide rather for the souls than for the bodies of men, it may not be a useless application of wits to learn and know what promotes good digestion, so as to be able to give a hint to the mistress of the kitchen how a soul is kept sound in a sound body, and how the blues that come with tough chops and untender loin of beef, and sundry accessories to the daily meat, may be prevented by a cheerful after-dinner temper. These hints, or rather the knowledge that justly inspires them, are of particular value to clerical economists and superintendents of schools, colleges, hospitals, and protectories. The recipes here given are such as to appeal to common and frugal sense. They are not for individual gourmands, about whose tastes "non disputandum," but for communities of one hundred and fifty, and they are the result of personal laboratory experiment in the preparation of food by groups of students in departments of such institutions as the Johns Hopkins Hospital. The book is sufficiently defined in its scope to allow an easy survey for practical and immediate use.

Amoenitates Pastorales.

It is related of the Rev. Dr. Chalmers, that while busily engaged one forenoon in his study, a man entered, who at once propitiated him under the provocation of an unexpected interruption, by telling him that he had called under great distress of mind.

"Sit down, sir—be good enough to be seated," said the doctor, turning eagerly and full of interest from his writing table.

The visitor explained to him that he was troubled with doubts about the divine origin of the Christian religion ; and being kindly questioned as to what these were, he mentioned the miracles of our Lord spoken of in the Bible.

Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated.

Expressing himself as greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "you have dispelled the clouds which hung like mountains over me. I feel that a divine Providence has led me here to restore my faith in God and you. I am in great want of a little money at present, and perhaps you would help me in that way."

At once the object of the visit was seen.

"Certainly," replied the Doctor, "your conversion is remarkable ; I have never had such a demonstration of faith. But I should not like to interfere with the efficacy of the motive that led you here. A faith that operates with such marvellous quickness would appear to be one of those extraordinary gifts that are commonly accompanied by the power of miracles. I know you are convinced. Do not hesitate then to use it to supply your wants at so favored an opportunity and let me at the same time recommend to your good will the many really deserving poor of this parish who thus far have depended upon the modest charity which I am enabled to dispense. When your faith fills your pocket remember us. Good by, sir."

Mr. Hosea Brown, an eccentric minister, stopped one night in one of the hotels in Ann Arbor where a good many guests were expected for a convention. The dominie inquired if he could have a room and bed to himself. The desk-clerk told him he could, unless the number of guests were to increase so as to render it necessary to put another into the room with him. At an early hour the reverend gentleman went to his room, locked the door, retired to bed, and sank into a comfortable sleep. Along toward midnight he was aroused from his slumbers by loud knocking at his door.

"Hello ! you there ?" he exclaimed, "what do you want *now* ?" putting particular stress on the last word.

"You must take another lodger, sir, with you," said the voice of the landlord.

"What ! another yet ?"

"Why, yes—there is only one in this room, is there not ?"

"One! why here is Mr. Brown, and a Methodist minister, and myself, already, and I should think that is enough for one bed, even in Michigan."

The landlord seemed puzzled, but not being sure of his ground he left the trio to their repose.

An old priest whose love of truth and blunt manner made him somewhat of a terror to the younger clergy, one evening after the close of the Forty Hours' Devotion, met the preacher of the occasion, who was evidently pleased with his great effort and anxious to have the old gentleman's complimentary criticism. "The acoustics of your church are not very good, Father," said the young pulpit orator, "but I managed to pitch my voice in such a way as to bring out the best passages of the sermon with, I think, tolerably good effect."

"Yes, sir," said the old man sententiously, "there was one passage which I think was very good."

"Oh, you are kind to say so; may I ask what was the passage that struck you?"

"Your passage down from the pulpit into the sacristy, sir."

Literary Chat.

A book that seems not to be so widely known as it deserves is *The Catholic Scholars' Introduction to English Literature*, by Arnold Harris Matthew (*De jure* Earl of Landaff) (Benziger Brothers). Although the author intended it for the use of "Catholic children *in statu pupillari*," it probably serves more fully the purposes of children whose larger growth lifts them somewhat beyond the stage of the leading-strings. Its unusually complete index makes it a ready pathfinder to books that have somehow *slipped* out of one's memory or have never got in where they should be. The book would undoubtedly be more distinctly useful had judicious estimates of literary values been more frequently interspersed. The inexperienced pupil, no less than the busy teacher, looks to the author of a manual of this kind for some explicit judgment on the ethical and religious character of works that have received a place in literature. Such information is not as abundant in the present book as it ought to be. Surely "Catholic children" should be told by the author of their text-book how to estimate, e. g. Hallam, Tyndall, Huxley, while they should not be told that the same "author has not observed in the theories propounded by Darwin, *when properly understood* [author's italics], anything that cannot be reconciled with Divine Revelation as defined by the Holy Catholic Roman Church" (p. 287). The author's further profession "that he submits [this] judgment to the authority of the Church" is a tribute to his religious loyalty, but his estimate of the Darwin theories (even *when properly understood*) is, to say the least, injudicious.

How can the evolution of man in his entirety, *soul* as well as body, taught by Darwin, be reconciled with the *defined* doctrine of the Church on the *created* origin of the human soul?

The sixth volume of *Herder's Konversations-Lexicon* brings the work down to "Pompeji." The work is in every sense so admirably adapted to popular use that it has merited the public commendation of the "Leo Gesellschaft," a powerful literary society whose chief centre is in Vienna, and whose object is the diffusion of truly scientific works among Catholics. It is one of the methods by which the Catholic leaders in Germany seek to safeguard the people from the dangerous encroachments of a spurious scientific spirit that seeks to undermine faith by the apparent contradictions which it pretends to find between the teachings of the Church and the demonstrated facts of science. The "science articles," therefore, in the *Konversations-Lexicon* are not only up-to-date; they are also in perfect accord with Catholic orthodoxy. As for the accurate information it gives in other fields, we have one of the best proofs in the article "New York" of the present volume. Its civil and religious statistics, with two excellent topographical charts, the objective manner of describing its municipal, pedagogical, and industrial activity, are model work of an encyclopedic character; and all this written by men who leave no doubt of the correctness of their religious principles, whilst they are recognized specialists.

James W. Johnson in a poem entitled, "Tunk: a lecture on Education," graphically describes a negro parent's urgings to his son to betake himself to serious study. Says the poet:—

Dese de days is w'en men don't git up to de top by hooks an' crooks;
Tell you now, dey's got to git der standin' on a pile o' books.
W'en you sees a dahky goin' to the fiel' as soon as light,
Followin' a mule across it f'om de mawnin' tell de night,
Woikin all his life fo' wittles, hoein' 'tween de cott'n rows,
W'en he knocks off ole an' tiah'd, ownin' nut'n but his clo'es,
You kin put it down to ignunce, aftah all what's done an' said;
You kin bet dat dat same dahky ain't got nut'n in his head.
Chile, dem men knows how to figgah, how to use dat little pen,
An' dey knows dat blue-black spellah f'om beginnin' to de en'.
Dat's de 'fect of education; dat's de t'ing what's gwine to rule;
Git dem books, you lazy rascal! Git back to yo' place in school.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

LARGER CATECHISM. Part Second of the Abridgment of Christian Doctrine for Higher Classes. Prescribed by His Holiness Pope Pius X for all the Dioceses of the Province of Rome. Translated by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville, Tenn. New York, Cincinnati, Ratisbon: Fr. Pustet & Co. 1906. Pp. 357. Price, $0.25.

MANUEL POUR L'APOSTOLAT DE LA REPARATION pouvant servir de mois du S. Cœur pour les Ames réparatrices. Amour et Réparation. Par le R. P. André Prévot, S.C.J. Tournai et Paris: H. & L. Casterman. 1906. Pp. vi—230. Price, 1 *f.* 40 *c.*

LA SUMMA CONTRA GENTES y el Pugio Fidei carta sin sobre a Don Miguel Asín y Palacios, Catedratico de lengua Arabe-en la univers dad Central. Por el P. Fr. Luis G. A. Getino, O.P. Con las debidas licencias. Vergara: "El Santísimo Rosario." 1905. Pp. 109.

THE INTERIOR CASTLE, or the Mansions and Exclamations of the Soul to God. Translated from the Autograph of Saint Teresa. By the Benedictines of Stanbrook. Revised with an Introduction, Notes, and an Index, by the Rev. Fr. Benedict Zimmerman, O.C.D. Worcester, England: Stanbrook Abbey; London: Thomas Baker 1906. Pp. xxxv—352.

LITTLE MANUAL CONTAINING PRAYERS, CATECHISM, AND HYMNS. Printed by the Society of the Divine Word, Techny, Ill. Pp. 39. Price, paper, $3.00 per 100; cloth, $7.50 per 100.

INSTITUTIONES JURIS PUBLICI ECCLESIASTICI. Vols. I, II, III, et IV. Auctore Felix S. R. E. Card. Cavagnis. Romae: Desclée, Lefebvre et Soc. 1906. Pp. xx—496, 426, 320. Pretium, 10 lire.

PROPAEDEUTICA AD SACRAM THEOLOGIAM in usum scholarum seu Tractatus de ordine supernaturali. Auctore Fr. Thoma Maria Zigliara, Ordinis Praedicatorum, S.R.E. Cardinali. Editio Quinta. Conformis tertiae, ab auctore revisae et emendatae. Romae: Desclée, Lefebvre et Soc. 1906. Pp. xiii–500. Pretium 6 lire.

REFECTIO SPIRITUALIS. Alumno Clerico meditanti proposita. Rmus H. Parkinson, S.T.D., Rector Collegii S. Mariae de Oscott. Volumen I.—De perfectione sacerdotali; de Vita Salvatoris deque SS. Corde Jesu; Volumen II.—De liturgico anno; De Sanctis Dei; De Singulis Ordinibus. Brugis: Charles Beyaert. 1906. Pp. Vol. I—592; Vol. II—572.

PRAELECTIONES IN TEXTUM IURIS CANONICI DE IUDICIIS ECCLESIASTICIS in Scholis Pont. Sem. Rom. Habitae, a Michaele Lega, Sac., Antistite Urbano S. Cong. Conc. Sud. Secret. Volumen I.—De Iudiciis Ecclesiasticis Civilibus. Romae: Desclée, Lefebvre et Soc. 1906. Pp. 637. Pretium 8 lire.

DOCTRINE EXPLANATIONS: *Children's Holy Communion Explanation Book*, Part I, pp. 25—vii. Price, One Penny. *Holy Mass Explanation Book*, pp. 64; *Holy Communion*, Part II, pp. 96; *Confirmation*, pp. 80; *Confession*, pp. 72; *God and Creation*, pp. 64. Price, Twopence. *Faith, Scripture and Tradition*, pp. 64; *Our Saviour*, pp. 96; *The Church*, pp. 96; *The General and Particular Judgment*, pp. 96. Price, Threepence.

COMMENTARY ON THE CATECHISM of the Rev. W. Faerber. For the Catholic Parochial Schools of the United States. Edited by the Rev. Ferreol Girardy, C.SS.R. St. Louis, Mo., and Freiburg (Baden): B. Herder. 1906. Pp. 448. Price, $1.75.

BIBLISCHE ZEITSCHRIFT in Verbindung mit der Redaction der Biblischen Studien. Herausgegeben von Dr. Joh. Göttsberger u. Dr. Jos. Sickenberger. IV Jahrg., III Heft. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1906. $3.50.

LECTURES: CONTROVERSIAL AND DEVOTIONAL. By Father Malachy, C.P. Dublin: M. H. Gill & Son; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 218. Price, $0.90.

THE LIFE OF CHRIST. By Mgr. É. Le Camus, Bishop of La Rochelle, France. Translated from the sixth French edition by the Rev. William A. Hickey. Vol. I. New York: The Cathedral Library Association. 1906. Pp. 450. Price, $1.50.

BIBLIOTHECA ASCETICA MYSTICA. Series operum selectorum quae consilio atque auctoritate eminentissimi et reverendissimi domini Antonii Cardinalis Fischer, archiepiscopi Coloniensis, denuo edenda curavit Augustinus Lehmkuhl, S.J. *Memoriale vitae Sacerdotalis.* Auctore Claudio Arvisenet, olim canonico et vicario generali Trecensi in Gallia. *De sacrificio Missae.* Tractatus asceticus continens praxim attente, devote et reverenter celebrandi. Auctore Ioanne Cardinali Bona, Ord. Cist. Freiburg and St. Louis: B. Herder. Pp. xvi—426. Price, $1.10.

EXEMPEL LEXIKON FÜR PREDIGER UND KATECHETEN, der heiligen Schrift, dem Leben der Heiligen und andern bewährten Geschichtsquellen entnommen. Herausgegeben von P. A. Scherer, Benediktiner von Fiecht. Zweite vermehrte und verbesserte Auflage, besorgt von P. Johannes Bapt. Lampert, Doktor der Theologie und Kapitular desselben Stiftes, unter Mitwirkung mehrerer Mitbrüder. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg und Erlaubnis der Ordensobern. Erster Band: Abbitte bis Festtage (der "Bibliothek für Prediger" neue Folge, erster Band; des ganzen Werkes neunter Band). Freiburg Brisg., St. Louis, Mo.: B. Herder. Large 8vo. Pp. viii—1022. Price, $3.10.

DER GÖTTLICHE HEILAND. Ein Lebensbild, der studierenden Jugend gewidmet von Moritz Meschler, S.J. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Mit einer Karte von Palästina zur Zeit Jesu. Freiburg, St. Louis, Mo.: B. Herder. 8vo. Pp. xxiii—670. Price, $1.85.

DAS GEISTLICHE LEBEN in seinen Entwicklungsstufen nach der Lehre des hl. Bernard. Quellenmässig dargestellt von Dr. Joseph Ries, Repetitor am erzbischöflichen Priesterseminar zu St. Peter. Freiburg, St. Louis, Mo.: B. Herder. Pp. xxii—328. Price, $2.25.

OUTLINES OF SERMONS FOR YOUNG MEN AND WOMEN. By the Rev. Jos. Schuen. Edited by the Rev. Edmund J. Wirth, Ph.D. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 451. Price, $2.00.

AT THE PARTING OF THE WAYS. Considerations and Meditations for Boys. By Herbert Lucas, S.J. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 317. Price, $1.00.

THE ANNUAL RETREAT. Meditations and Spiritual Conferences for the use of Religious who make their Annual Retreat privately. By the Rev. Gabriel Bouffier, S.J. Translated from the French by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, London. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1906.

JESUS CHRIST CRUCIFIED. Readings and Meditations on the Passion and Death of Our Redeemer. By the Rev. Walter Elliott of the Paulist Fathers. New York: The Columbus Press. 1906. Pp. 374. Price, $1.00.

THE VOYAGE OF THE "PAX," an Allegory. By Dom Bede Camm, O.S.B. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 72. Price, $0.75.

PHILOSOPHICAL.

DICTIONNAIRE DE PHILOSOPHIE. Ancienne, Moderne, et Contemporaine, contenant environ 4,000 articles disposés par ordre alphabétique dans le corps de l'ouvrage, complété par deux tables méthodiques. Par l'abbé Élie Blanc, Chanoine